

THE JAPAN CHRISTIAN QUARTERLY

Vol. II, No. 3

JULY 1927

THE CHRISTIAN MESSAGE IN JAPAN

The Christian Message and Buddhism	K. J. Saunders.
The Christian Message and Shintoism	D. C. Holtom.
The Christian Message and Ancestors	Y. Naide.
The Christian Message and Students	D. Ebina.
The Christian Message and the Women's Movement ..	M. Kawai.
The Christian Message and Rural Japan	S. Tsukada.

Japanese Educationalists and Religion	M. N. Tsuruno.
The Evangelistic Campaign in Tokyo	W. Axling.
The Purity Movement—its present position	D. C. Hennigar.

Editorial and Departmental Notes, Book Reviews,
Personal Column, Etc.

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THE JAPAN CHRISTIAN QUARTERLY

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CONTENTS

Editorial Notes	203
The Christian Message and Buddhism. <i>K. J. Saunders</i>	208
The Christian Message and Shinto. <i>D. C. Holtom</i>	213
The Christian Message and ancestors. <i>Y. Naide</i>	222
The Christian Message and the Student. <i>D. Ebina</i>	228
The Christian Message and the Woman's Movement. <i>M. Kawai</i> ..	231
The Christian Message and Rural Japan. <i>S. Tsukada</i>	236
Japan Educationalists and Religion. <i>M. N. Tsuruno</i>	249
The National Christian Council Evangelistic Campaign in Tokyo —an Appraisal. <i>William Axling</i>	252
The Movement for the Abolition of Licensed Vice. <i>D. C. Hennigar</i>	255
A New Step in Co-operation. <i>C. B. de Forest</i>	259
National Christian Council Notes. <i>William Axling</i>	262
Sunday School Notes. <i>H. E. Coleman</i>	264
Temperance Notes. <i>M. Shaw</i>	265
Purity Notes. <i>P. G. Price</i>	268
Book Reviews:—	
Epochs in Buddhist History. <i>C. Eliot</i>	269
Buddhism and Buddhists in Japan. <i>C. Noss</i>	272
The Christian Movement in Japan, 1927. <i>J. C. Mann</i> ..	273
China today through Chinese eyes. <i>S. Saito</i>	276
A gentleman in prison	279
Personal Column	280

Who's Who in this Issue

Mr. K. J. Saunders, D. Litt, is a Professor of the School of Religions in California. He was at one time a missionary of the C.M.S. in Ceylon, and has written several books of Buddhism.

Rev. D. C. Holtom, D.D. is a missionary of the A.B.F.M.S. working in Tokyo and is a recognised authority on Shintoism.

Rt. Rev. Bishop Naide, D.D. is Bishop of the Nihon Seikokōka in the Diocese of Osaka. He has long made a special study of the subject of ancestor worship.

Rev. D. Ebina, D.D. is President of Doshisha University.

Miss Michi Kawai is a well-known figure and leader in Y.W.C.A. and student work.

Mr. S. Tsukada after serving some years as a Government official has been in charge of the Sendai office of the Newspaper Work. He has been a pioneer in developing correspondence courses in Christianity for country folk.

Mrs. M. N. Tsuruno is a teacher at the Girls' First High School in Kobe and is a member of the Seikōkai.

Dr. William Axling is a missionary of the A.B.F.M.S. and is Secretary of the National Christian Council, and ex-Chairman of the Federation of Christian Missions.

Rev. D. C. Hennigar, D.D. is a missionary of the United Church of Canada, and has been prominent in using the Press for the Purity Campaign.

Miss de Forest is President of Kobe College, and is a missionary of the A.B.C.F.M.

Sir Charles Eliot, G.C.M.G., lately British Ambassador to Japan, is an authority on Buddhism, whose recent book on the subject is already regarded as a standard work.

Dr. C. Noss is a missionary of the R.C.U.S.A. Mission who has been over 30 years in Japan, largely engaged in country evangelistic work. He is the author of various books.

Rev. J. C. Mann, M.A. is a missionary of the C.M.S. and an ex-Chairman of the Federation of Christian Missions.

Mr. S. Saito is the Secretary of the Y.M.C.A. in Tokyo and prominent figure in all Student conferences. He was one of Japan's representatives at the recent Conference on Pacific relations.

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(Formerly "The Japan Evangelist")

Vol. II.

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Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.

EDITORIAL NOTES

The Christian Message to Japan

AMONG the various methods used by our Lord Jesus Christ in preaching the Gospel to the men of his day, there was perhaps no single one which was more effective than His use of parables. He was able through them to convey spiritual lessons with a power which none of His contemporaries knew, although, as has been pointed out, a great deal of the substance of His message had been already uttered by the religious leaders before Him. The secret of this method was that by telling these simple everyday stories, He was able to catch the attention of His listeners and go on to win their response. He was speaking in terms which they understood, and on things which touched them every day of their lives. He knew the secret of that sympathy, which, as Bishop Gore has pointed out, "means a real entrance into the condition of another's consciousness." Other religious leaders might from a distance point out quite correctly the way that people should go, but He went along the way Himself and by the attractive power of His personality has ever since drawn people after Him. It was said of Luther years later that "The people were able to follow him, step by step, and he was never so far in advance that they were unable to see his footsteps."

Now we often wonder if one of the reasons for the relatively slow progress of Christianity in Japan, especially outside the bigger

cities, is not due in large measure to the fact that the Christian message is not sufficiently linked on to the experience and outlook of the people to whom it is given. "If religion is unrelated to a man's work, then it is apt to have no central or guiding force in his life." Thus wrote one of Oxford's most brilliant younger dons in trying to sum up the spiritual lessons he had received as a chaplain in the war. Is it not equally true of the campaign out here today? The average Japanese is quite friendly disposed in his attitude to Christianity, yet he regards it ultimately as a thing outside the circle of his interests, and so to be taken or left at will. He fails to realize and feel that it is something which makes a demand on him because of its very close connexion with all that he holds of value.

If the above is a true statement of the position, then it follows that his failure to respond is in part the result of the way in which Christianity has been presented to him. In Japan today there are two methods which are very much in evidence. Either Christianity is set forth as a religion which is in accord with modern scientific and philosophic thought, or else as a means of salvation from that spirit *fu*an (lack of peace), which is so much in evidence. Nobody would belittle the intellectual or emotional appeals of Christianity, but we would plead that they be given a proper place in the whole message. What Japan needs today and what will above all else elicit on her part a response to the Christian appeal is the realization that in Christianity there is a spiritual power, which enables her to adjust herself fairly to her new environment, which offers that balanced and progressive spirit of leadership such as the time demands, and which at the same time conserves all that is of permanent value in that spiritual and cultural heritage, which is one of her greatest possessions. Such an approach will not in any way weaken the appeal to the individual to surrender his life to Jesus Christ, but it will show that in doing so he is taking a step which has a very practical relation to the everyday life, both of himself and of those around him.

There is today an insistent call to us to re-think the method of our presentation of the gospel of Jesus Christ. It is not enough to preach "Repent" without going on to shew its close connexion with "the Kingdom of God."

The Crisis in China and Its Effect on Japan

A question that has often come up in recent correspondence

from abroad is "How is the situation in China affecting the progress of Christianity in Japan?" Taken as a whole, we are inclined to say that it is not affecting it much. Conditions in the two countries are so utterly different. The indigenous Church in Japan is already firmly established without missionary dominance; Japanese leadership is an accepted fact; in the big mission schools, which constitute such a problem in China, Japanese co-operation and co-administration are such normal things that the term "foreign" is not heard in connexion with them, certainly not as a term of abuse.

But if the present position in China does not affect Japan much, so far as Christianity is concerned, we are of the opinion that the position in Japan is likely to have considerable influence on the future of Christianity in China. The lessons which we have learnt from the hard school of experience and failure, the story of the growth of the Japanese Church, the various methods of adjusting the relations between Church and Mission, of which an example is given in this issue, and the relation between Government and Missions, especially in the realm of education, should all be of value to the Church in China, when the day of her self-realization fully dawns.

In the meantime it behoves us to regard with sympathy and remembrance the Chinese Church in her struggle towards self-expression, and to be ready to give her at any time the help she desires.

The National Christian Council and the Churches

So long as the Church of Christ in Japan is rent into its present divisions, just so long is there a need for a National Christian Council, which can in some way represent the Christian forces as a whole. That a Church which at the most numbers only half of one per-cent of the total population is divided into twenty or thirty denominations is a tragedy; for these various groups to refuse to co-operate with one another, would be almost a comedy. The Christian attitude on social and moral questions and on education is by its very nature one affecting the whole body; it cannot be treated sectarianly. Survey work, if it is not got going to trample on comity or produce unlimited duplication, is essentially a co-operative task. On matters pertaining to the relations between Church and state, no self-respecting government would send a representative to each separate sect in turn; it would ask them to give a united opinion, or none at all. To all but to those who "are too blind to have desire to see," such a body as the National

Christian Council is an obvious necessity.

But if the National Christian Council is a necessity, it is all the more important that its terms of reference be clearly defined, for it owes its very existence to an anomalous state of affairs brought about by the divided nature of the Christian Church. This necessity is seen at the present time along two special directions. In the first place it can never be a substitute for unity, only a step towards it. For that reason it must not be confused with federation, which is in a way a make-shift for unity. In so far as a Council stimulates the desire for unity by promoting the spirit of co-operation, it is a success; to the extent to which it weakens the necessity for it, it is a failure. It is this fear, perhaps, more than anything else, which keeps one of the biggest bodies in the country from applying for membership.

In the second place the council should avoid any appearance of usurping what are the functions of the churches themselves. We are prompted to make this assertion in view of the stimulating criticism made by the Secretary of the National Christian Council of Japan on another page of this issue, in which he finds fault with the churches and missionary body for not giving greater support to the recent evangelistic campaign of the Council in the city of Tokyo. There is nobody but will sympathize with the lament of such a whole-hearted evangelist as Dr. Axling; but it is possible that one of the reasons for this alleged lack of interest and support is due to the conviction on the part of churches and missionaries alike that the task of evangelization is primarily a matter for the churches and not for an extraneous organization like the National Christian Council. A united effort may get bigger meetings, but it is a moot point if it gets more results. As a demonstration of the widespread appeal of Christianity and of the essential unity of the Christian forces, such a campaign has without doubt an occasional value, but the more intensive and essential work of building the Church is the task of the churches themselves. Evangelization is their very life it cannot be neglected or relegated to others. If, therefore, individual efforts seem weak because of our divisions, the solution is not to be found by combining the effect but by curing our divisions.

Statistics

We have been asked to correct certain data with which we were provided in the last issue. On p.112, the funds raised by the Lutheran

Church in 1926 should read as ¥11,595 and not ¥2,595 as stated. The gift per church member therefore becomes ¥5.50.

In this connexion we may say that it is our hope to have in an early issue a critical study of the whole system of keeping statistics as at present practised in Japan. Suffice to say that at present, so many different methods are employed that it is almost impossible to arrive at any general statistics which are of any value whatever! Here is an opening for the National Christian Council!

I realize that I am not unfamiliar with the experience of one who seems to build a bridge and has stones thrown at him from both banks. Yet this matter must be discussed, and there are not wanting signs of a spirit of greater friendliness. Surely we can see the good points in both these two great faiths. They are the two greatest movements in history, and both contain elements of supreme value. Both appeal to the good in man, both offer him comfort and encouragement, and both in-

clude a very lofty ideal in conduct. The first step in an attempt to compare them must needs be a study of the historic founders. And here we may take a brief glance at these great figures, and recognize at once that they belong to different orders of saintliness. After a century of discussion it is becoming clearer to some of us at any rate, that Rahmān, whatever else he is, and he is a very complex figure, is first of all an Indian Mystic of the Yogi type. It is thus that he is revealed in early Buddhist art, and such passages as the famous dialogue with Vasubandhu make it clear that he claimed recognition, not as a philosopher, nor even primarily as a moral teacher, but as the exponent of a Truth which he had himself experienced, "found and hard to realize, not to be grasped by logical reason, subtle, intelligible only by the wise, transcending, sweet."

It is to this experience of an other-worldly calm that he calls men. He urges them to seek within themselves the sources of strength and illumination, to stem the tide of passion, and so to reach the island of Nibbana. His dying words to the inner circle of his followers are a calm statement that all is transient, that there is none to help them, and that they must work out their own salvation with earnest zeal. An early follower, who had evidently drunk deep of this spirit, thus describes the great Solitary:

Buddha, Awakened, Brother of mankind,
Controlled and rapt from things without
To inner vision, glad of heart and calm
Rejoicing to renounce the lure of sense is he,
As gold well purified from earthly dross
Not as some mighty elephant, rugged
Amidst Himalayan forest ways he goes . . .
So rapt in meditation, breathing deep

The Christian Message and Buddhism

(i)

In accepting the Editor's invitation to contribute some thoughts upon the very complex question of the relations of these two great religions, I realize that the most that can be attempted in a brief article is to arouse discussion. And I am not unfamiliar with the experience of one who seeks to build a bridge and has stones thrown at him from both banks. Yet this matter must be discussed, and there are not wanting signs of a spirit of greater friendliness. Surely we can see the good points in both these two great faiths. They are the two greatest movements in history, and both contain elements of supreme value. Both appeal to the good in man, both offer him comfort and encouragement, and both incarnate a very lofty ideal of conduct.

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It is to this experience of an other-worldly calm that he calls men. He urges them to seek within themselves the sources of strength and illumination, to stem the tide of passion, and so to reach the Island Refuge of Nibbana. His dying words to the inner circle of his followers are a calm statement that all is transient, that there is none to help them, and that they must work out their own salvation with earnest zeal. An early follower, who had evidently drunk deep of this spirit, thus describes the great Solitary:

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So rapt in meditation, breathing deep,

(1) "Dialogues of the Buddha," II 33 Majjhima Nikaya 72.

Composed is he in body and in mind.
 Freely he passes whereso'er he will.
 As some pure lotus bloweth undefiled,
 So liveth he the Uncontaminate.⁽¹⁾

It is a fine picture of an Indian Solitary and Seer. But Sakyamuni is also Teacher, Physician of sick souls, Prophet of a new Dharma for the individual and for society. He preaches a Universe of Justice, and teaches man how to work with it and to find joy in doing so. Let us glance at the Founder of Christianity. Jesus is the Prophet of a Father God—intensely aware of human need and sin, calling men to a true knowledge of God, and seeking to establish the kingdom of the Spirit. Himself radiant with the certainty of God and of His ultimate victory, He bids men be of good cheer, and gives them new and often paradoxical standards of human conduct. Finding themselves in a new relation to the Father they are to set up a new human society—whatever the cost.

He is Himself Friend of Sinners and Suffering Servant of God—His Father and theirs.

"Father, into thy hands I commit my spirit," were His dying words; and one who knew Him most intimately says of Him:

For when he suffered for you he left you an example,
 And it is for you to follow in his footsteps:
 Who committed no sin, nor was guile found on his lips:
 Who was reviled and made no retort,
 Who suffered and uttered no threat,
 But left all to Him who judges justly.
 He bore our sins in his own flesh upon the Cross,
 That we might break with sin and live uprightly:
 By whose wounds we have been healed.
 You were astray as sheep but are returned
 Now to the shepherd and guardian of your souls.⁽²⁾

Thus while the companions of Sakyamuni represent him as the serene, strong, calm example of what his followers are to be—a Yogi of a well-known Indian type, the companions of Jesus represent him as not only an Example of patient suffering and sinless love but as the Shepherd and Guardian—a Suffering Messiah realizing an ideal familiar to the more spiritually minded of the Jews.

Each group uses categories well-known in its old traditions of spiritual life. But neither group can rest satisfied with these. Jesus is for the early Church more than the fulfilment of old Hebrew ideals; Sakyamuni is for the early Buddhists more than a great Seer. In what does the uniqueness of each consist?

In answering this question we are faced at once with the difficult problems of textual criticism: the Sakyamuni of History largely eludes

(1) Theragatha, cxxlvii.

(2) 1 Peter 2.

us, and we have to choose between several interpretations offered us by his own followers. Is he the "Elder Brother of Men" or "a God over the Gods"; is he human or divine? Buddhists are far from agreeing about him.

The Jesus of History we may claim, with Weinel, "to know full well"; yet there are the Synoptic, the Pauline, and the Johannine interpretations to be weighed. Personally I find it helpful to believe that both great Teachers were consistent and creative thinkers: that a view of each therefore must be found which is coherent and free of contradictions. Thus the Johannine Christ is in some ways a truer picture than the Synoptic Jesus. To Him God is Father, and the apocalyptic element in His teachings is sublimated and consistent with this Love of the Father, as it is not always in the other Gospels. Yet much in them is obviously better fact, if it is less adequate interpretation of fact.

In the same way Sakyamuni is not the Rationalist of the Neo-Buddhism of to-day so much as the Good Physician of the Neo-Buddhism of the first century A. D. and whilst he is the Elder Monk and Brother of men depicted by the monks of the Theravada tradition of Ceylon and Burma he is also no less the Wise Teacher of the Mahayana, adopting his teaching with 'loving strategy' to all classes of men. Sakyamuni is in a word the Personification of the Dharma or Teaching; Jesus is the Incarnate Logos. The Buddhist is invited to see in the Sakyamuni of the *Lotus* (Hokkekyō) Eternal Truth; the Christian to see in the Jesus of the *Fourth Gospel* the True God. These at any rate are clean-cut and practical appeals, and they are accepted by the great mass of Buddhists and Christians respectively. The *Lotus* is on every Buddhist altar in Japan; the *Fourth Gospel* is for millions of Christians as for Luther "far to be preferred above the others."

For each gives men a Lord worthy of worship, and cheers them with comfortable words and assurances of divine help. If each is a series of dramatic monologues rather than a biography it is just as full of power for the believer who accepts its historic basis.

Yet both are continually assailed. In the West we find Dr. Kirsopp Lake, while accepting the Logos Christology as "the central doctrine of Catholic theology," rejecting it as "unknown to Jesus and to those who first recorded his life"; and as belonging to "a general form of thought which is alien to the world to-day."⁽¹⁾ Fortunately we have also the Dean of St. Paul's commending it to us as "our hope for the future."⁽²⁾ The *Lotus* scripture, accepted by Japanese and Chinese Buddhists as the "very cream of orthodoxy," "the crown-jewel of the Sūtras," and as a point of contact with the Christian Church, is roundly condemned by the Buddhists of the South as hopelessly heterodox and unhistorical. No critic would press the strict historical accuracy of either great book; but each satisfies large masses of devout people, and of scholars not a few.

(1) Hibbert Journal, Oct. 1925.

(2) "Hulsean Lectures," i. 1925.

For each offers what seems a gospel; each rejects any docetic interpretation of the Founder; each is a classical expression of the religion of the spirit "based on a firm belief in absolute and eternal values as the most real things in the universe."

How then do they differ? What is the unique thing in Christianity? Why should we offer the *Fourth Gospel* to Asia which having the *Lotus* and the *Bhagavad Gita* seems well content? It needs a book to answer this question! But I offer a few thoughts and invite discussion. The Missionary Conference to meet at Jerusalem next spring is to give much attention to this all-important question.

(ii)

(a) The Personality of Jesus—whether we interpret Him as Logos or not—is a Personality of which the Eastern world has need. It has no clear doctrine of Personality in God and man: for while its heart proclaims such doctrine in its Bhakti-cults, and millions actually worship Sakyamuni and Krishna, its head keeps murmuring *Maya*, illusion, *Lila*, sport, *Upaya*, Device of the Teacher,—the *Hoben* of Japan. Of the Man Jesus we can know more, and there is more to know than of the historic Krishna, or even of Sakyamuni. Secondly, this historic Person has been more clearly thought out.

(b) The *Fourth Gospel* is the crowning achievement of this thought and of the ethical monotheism of the Hebrews, and we offer it to Asia, saying, "That which satisfied the Greek world with its long philosophical history you need not be ashamed to accept." "God manifest in the flesh," says J. Pringle Pattison, "is a more profound philosophic truth than the loftiest flight of speculation, that outsoars all predicates, and for the greater glory of God declares Him unknowable."⁽¹⁾ The Johannine Christ is more real and more historical than the Sakyamuni of the *Lotus*, who is himself the proof that no one but the stoical monk was satisfied with the Sakyamuni of the Pali texts. Man demands not a Teacher so much as a Saviour.

(c) A third differential of the Christian religion is the social ethic of Jesus, of the kingdom of God as the *Synoptists* record it, of Love and the Life Eternal as it appears in the *Fourth Gospel*. Asia has need of a social ethic freed from the incubus of Karma, and inspired by the free spirit of love. She will find also in the Ideal of Eternal Life, begun in time, a fulfilling of her continual search for *Moksha*, freedom, and *Nirvana*, extinction of passion.

(d) In the fourth place Christianity offers the Cross as at once the best revelation of God's glory and of man's noble constancy to truth. This statement I cannot elaborate now; but the Johannine interpretation appeals to the Buddhist, whose own religious needs have called into being the stories of the Bodhisattvas, suffering for others. Over some of these

(1) The Idea of God, 157.

—as told in the Jataka book—we might write: “Greater love hath no man than this—that a man lay down his life for his friends.” We cannot write that other great Johannine summary: “I if I be lifted up will draw all men unto me.”

That Asia needs the “offence of the Cross” seems clear. She has groped after it in her doctrine of Shiva, whose sacrifice is hymned by the medieval Tamil Manikkar Vachakar:

Thou mad'st me Thine: did'st fiery poison eat,
That I might eat with Thee the food of heaven,
I, meanest one, O Thou Compassionate!

And Buddhism holds out its arms to the Cross in its long history of mythical heroes whom it loves, but knows to be ideals not persons. Japan has strangely ignored the Jataka tales which tell of suffering, but she is beginning to realize the Johannine view of the Suffering God—most glorious when so revealed.

If then, these are the gifts of Christ to Asia it is clear that the mission of the Church is not fulfilled till she has given them in an acceptable form. The *Fourth Gospel* may well be that form: but it awaits an Eastern interpreter. Certainly he will remind us of the Travailing God who works continually in His Universe, and will emphasize, as we have not done, a Johannine *advaita* (non-duality) which is implied in the Discourse of the Vine, and in the Prologue to the Gospel.

But men are hindered to-day by a widespread but ill-founded suspicion that the Johannine Gospel is itself due to the influence of Asiatic thought: and that its Lord is not a true picture of the Historic Jesus, nor a true interpretation of early Christianity.

This is a question of very great importance which awaits a thorough treatment. My own conviction is that except for some remote and indirect elements of influence there is no evidence of borrowing either way.

Could India have really touched the surface of Christianity without the doctrine of Karma being resolutely faced? Could Christianity have influenced Hinduism or Buddhism without the doctrine of the Cross making itself more clearly heard and more poignantly expressed? It is not in general similarities of religious ideals and phrases, but in distinctive doctrines such as these that “borrowing” can be proved. In the great things of all religions religious man with his needs, his aspirations, his ideals, is found at praise and prayer. In all of them there is also an answering voice and a guiding Presence. In Christ these are clearest and most authentic.

KENNETH SAUNDERS.

The Christian Message and Shintō

“IF Christianity is to be effectively related to the pre-existing Shintō background, which certainly constitutes no unimportant part of the Japanese environment, then it is highly advisable that an effort be made by Christian leaders to come to an understanding of important elements in Shintō itself. But this is not often done. It is considered superfluous. It is true that here and there one finds exceptions, yet it seems fair to say that the majority of Christian missionaries seem indifferent to the worth of indigenous Japanese religious culture. Increased mutual understanding is the first step in the improvement of the relations now existing between Shintō and Christianity. Such increased mutual understanding might lead to great things, for example, the promotion of world peace.”

The speaker is a contemporary Japanese Shintoist, a teacher of Shintō, a man who apparently finds adequate religious satisfaction in Shintō, and one who at the same time is actively interested in the furthering of international fellowship through the development of better inter-religious understanding. He may be taken as representative of a type of non-Christian religious leader that is beginning to appear in modern Japan—men sensitive to the demands of social idealisms, convinced of the indispensableness of religious experience in human progress and happiness, and yet loyal to the interests of the historical religions in which they find themselves. The fact of the existence of such men, comparatively few in numbers though they may yet be, in and of itself challenges reciprocation from the Christian side. Other motives for such effort to reach a better knowledge of the real worth of Shintō seem clear. The attraction of widened co-operation in working toward the realization of universal human ideals appeals strongly to modern men. Also, it is fairly certain that the majority of missionaries would favour a more careful study of non-Christian religions in an effort to determine the factors therein favourable to Christianity which might be utilized to better promote the influence of the Christian message.

What then are some of the outstanding elements in Shintō that should be taken into consideration in attempting *to better* adjust Christianity to its Japanese environment? In the beginning the fact of the existence of two different kinds of Shintō should be clearly

recognized, namely, the Shintō Sects (*Shūha Shintō*) with some seventeen million adherents, and the government cult of the Shintō Shrines (*Jinja Shintō*) with fifteen thousand priests, some one hundred and fifteen thousand shrines and a personal following that includes theoretically the entire national population. It is not possible here to enter into an account of the distinctions that should be made between these two branches of Shintō. Suffice it to call attention to the fact that the former is classified by the government as a religion, while the latter is declared to be non-religious in nature. The present study is confined to a consideration of some aspects of the second branch of Shintō just named, since the problems of adjustment that arise here are more difficult of solution, and at the same time more important, than those arising in connection with the sects.

An attempt to evaluate the worth of Shintō should of course give full attention to the existence of positive elements favourable to the extension of Christian influence. As a matter of fact, however, with all due recognition of the need of Christian missionaries making increased effort to appreciate constructive forces, it has to be recognized that State Shintō has raised certain serious issues that call for careful consideration from the Christian point of view. Until these problems find a better solution than any thus far attained, it is futile to expect a great deal of progress in the improvement of Shintō-Christian relations.

Elements in Shintō that present no hindrance to the expression of a free religious life, but which on the other hand offer opportunities for spiritual and moral progress and which suggest the desirability of greater inter-religious co-operation, are easily discovered. Shintō nourishes a vivid sense of the reality of the unseen world. It makes large use of prayer. Its idea of *kami* includes faith in personal immortality. Shintō has been the fostering mother of Japanese loyalty. It has been largely motivated by a practical interest in the affairs of this world, which, when more adequately socialized, bids fair to set free powerful regenerative and creative forces in Japanese society. Up to the present the major energies of Shintō have found expression in the perpetuation of ceremonies and other devices for gaining abundant crops, stopping excessive rainfall, or securing rain in time of drought, for offspring in the home, protection against disease, healing of sickness, purification from ceremonial uncleanness, business prosperity, and, on the side of the state itself, for a prosperous and

contented people, valorous soldiery, victory in war, international prestige and a long and glorious reign on the part of the sovereign. Shintō has attempted to meet these various needs with a magical technique. Genuine social welfare activities have been, and still are, almost totally lacking. In its attitude toward such evils as licensed prostitution, the liquor business and industrial exploitation Shintō has been uninformed, disinterested and even worse. Its priests still bless the opening of new prostitute quarters and its gods still demand their daily potions of *saké*. Yet there are signs of the coming of a new day in Shintō's conception of its social task. Individual Shintoists may be found here and there who are trying to supplant the old indifference and ignorance with a technique that is both scientific and ethical. Movements within the government itself show plainly that it also is beginning to feel the breeze of a new dawn. The influence of the Meiji Jingū of Tokyo, with its magnificent union of art, history, athletics and religion, is bound to be far reaching.

Meanwhile Shintō scholars, under the influence of the wider humanitarianism of the present, are re-examining Shintō literature and are finding therein the germs of a universalism that logically demands that Shintō transcend its own narrower nationalism and make its contribution to world brotherhood.

The above summary is not exhaustive. It points, nevertheless, to the existence within Shintō of certain possibilities that challenge the study and the co-operation of all real friends of Japan. Before Christianity can do a great deal either with or for Shintō, however, certain outstanding problems created by the latter must find solution. We turn to a consideration of these problems.

The first difficulty encountered by one who might seek to promote better Shintō-Christian relations is created by the confusing and inconsistent position maintained by the government, as well as by the majority of Shintoists privately, regarding the actual nature of Shintō. This finds expression in a theory, propagated widely both within and without Japan, which attempts to affect favourable adjustment with the claims of Christianity, as well as with other faiths, on the basis of the assertion that State Shintō is not a religion. As has already been indicated, this is definitely the position occupied by the Japanese government. It is frequently given eager support by foreign missionaries and by Japanese christians alike as the self-evident and facile solution of the problem of Shintō-Christian *rap-*

prochement. Mutual adjustment between the two thus becomes gratifyingly simple. Shintō is merely the cult of patriotic loyalty to the great creative forces of the past out of which modern Japanese progress has flown. Shintō ceremonies, rightly understood, are commemorative rites expressive of gratitude to ancestors. Its shrines are memorial edifices where the living honour the dead and dedicate themselves to that same high idealism wherewith the past carried on. In Shintō the present ponders over its origins, memorializes significant personages and events in its history and clarifies its future paths. In this sense Shintō becomes identifiable with good citizenship and would seem to rightly demand the support of all loyal Japanese. It would even appear that to be a good Christian would demand that one be a good Shintoist.

The salient defect in the solution just outlined is that it sets up an idealized form of Shintō that is far removed from what one finds in actual practice. It stimulates a misunderstanding that overlooks the real nature of State Shintō in the interests of facilitating desirable adjustments. This is not to lose sight of the value of memorial and patriotic tendencies in Shintō. Such tendencies are to be strongly encouraged. They represent what Shintō may perhaps become at some future date. Yet they are far from representing all of the present. Taking Shintō as it actually stands, it is difficult to see how an intelligent Christian Japanese can fail to be confused and compromised by the inconsistent dualism maintained by the government itself. For example, the same government that, for purposes of political expediency, declares that Shintō is not a religion, promulgates rituals wherein the state itself makes prayer to the *kami* for their superhuman aid in meeting the problems of ruling the nation.

A second feature which one finds hard to adjust to the claims of free religion is the static theory of history which Shintō insists on. The orthodox Shintoist is as much of an historical obscurantist as are some of his conservative contemporaries across the water. To say this, is of course to admit that there is plenty of historical obtuseness in Christianity, at least in certain of its individual and organizational varieties. Even in Christianity ecclesiastical suppression has been known to attempt the limitation of genuine historical research. State Shintō does the same thing. On the one hand it discounts and penalizes independent historical scholarship, especially when turned to the investigation of Japanese politico-religious origins, and then as a

substitute for a scientific historical output, fills its text-books with an impossible mixture of fact and fancy that will only have to be unlearned sooner or later.

The statesmen of the early Restoration period who drew the plans and laid the foundation of the Shintoistic state church of modern Japan were far from being experts in historical criticism, and they were equally far from the possession of any special skill in the field of religious knowledge. They simply took over uncritically whatever useful materials the past had to offer and employed them according to the dictates of expediency in meeting the needs of the time. In all the years that have passed since the Restoration the Japanese state has found it necessary to build on the foundations then laid. It is only in comparatively recent times that the Japanese historical and social *sciences* have become sufficiently *well-informed* even to raise the question of the legitimacy of much that has gone into the manufacture of the modern official cult. But when scholarship attempts to purge the state product of materials that cannot possibly be reconciled with the best modern intelligence, it meets with subtle discipline. The state has gone so far to make possible any backing down now, and besides what state likes to confess that it has made errors, even in the fields of history and religion. Meanwhile the Japanese historical scholar at all worthy of the name knows that the first thousand years of alleged Japanese history—taught with such amazing detail and certainty in the accepted text-books—are dim and uncertain, mingled almost inextricably with myth and legend. He knows that Japanese political and social forms, far from having sprung full-blown from the foreheads of Amaterasu-Omikami and Jimmu Tennō, had simple and even crude beginnings exactly comparable with ancient cultural origins elsewhere. He knows that actual historical events are often in glaring contrast with officially inspired interpretations. He is beginning to learn that the great founders of the state, deified in the present national pantheon as glorious ancestral benefactors, were in their origins simply primitive nature deities. Amaterasu-Omikami, the greatest of the imperial ancestors, began life as a sun goddess; her brother, Tsukiyomi-no-Mikoto, was the moon; another brother, Susanowo-no-Mikoto, was the storm; her father, Izanagi-no-Mikoto, was the sky; her mother, Izanami-no-Mikoto, was the earth. The question is not whether deities with origins in simple nature worship could grow with the changing social life until they became the

bearers of important political and ethical meanings. Such development, if established, could easily gain the support of valid historical criticism. The difficulty lies in the government's attempt to carry back into the shadowy mythological ages a thesis regarding beginnings that posits as original essence something that is found particularly valuable in the protection of the state life in the present. The problem lies in the static view of history involved. Thus Amaterasu-Omikami was a genuine ancestor from the beginning. Her ancient shrines are zealously and, as in the case of Ise, magnificently preserved. New shrines are built to her in the present, the most conspicuous recent example being that of the Chōsen Jingū of Seoul, Korea, where Amaterasu-Omikami and the spirit of the Meiji Emperor are jointly worshipped. Her ceremonials are great affairs of state and failure to participate in them is open to the charge of disloyalty. Yet the well-informed Japanese is beginning to find out that she and her associates in the early mythology have small historical validity, that they grew out of ancient experiences with the cosmos, and have their counterparts in Odin, Frigga, Thor, Zeus, Hera, Demeter and a host of gods and goddesses that are dead. The total situation is one that is well calculated to produce no small amount of restlessness and suffering to the Japanese student who tries to be both a scholar and honest.

A third phase of modern Shintō which should be carefully noted in a summary of elements that are difficult of adjustment with the Christian message is Emperor worship. The proposition that Emperor worship constitutes the centre of the modern state cult of Shintō is hardly open to debate. It is true that denial of this is often made. An interview with the properly instructed government official will probably elicit the information that Shintō, not being a religion, of course cannot include the apotheosis of the deceased ruler. This kind of reply is purely political, however. It says nothing regarding the nature of Shintō in and of itself. The whole point of the founding on the part of the government of a great shrine such as that dedicated in 1920 to the spirits of Meiji Tennō and his consort at Tokyo lies in the centralization of vital public interests about the imperial ideal. It cannot be too strongly insisted that this ideal is not merely commemorative. The very centre of the state rituals carried out here assumes the continued existence of the spirits of the Meiji rulers as living guardians of the nation. They are appealed to by government

and by individuals alike as powerful superhuman aids in meeting the problems of life. They are regarded as mighty *kami* to whom a profound responsibility is felt. The same is true at Ise and elsewhere. It is true that there are hundreds of *kami* in Shintō whose origins have nothing to do with Mikadoism. The policy of the government, however, is to cover as far as possible with ancestral interpretations all obscure or undesirable beginnings and to centralize the whole in an imperial ancestralism that attempts to repeat in the religious life forms that are actually existing in the contemporary political life. The latter is thus given the powerful support of the former. "Shintō," says its most recent and, at the same time one of the best informed of its Japanese exponents, "has culminated in Mikadoism or the worship of the Japanese Emperor as a divinity, during his lifetime as well as after his death." And while it needs to be remembered that the worship of the living ruler is for the most part a private or domestic matter and never an aspect of the official ceremonies at the government shrines, yet the statement sets forth a conclusion to which the first-hand examination of the national cult must bring the impartial observer. Japanese Christians honour their Emperor, they love him and obey him. They do not, and they cannot, pray to him and his deified ancestors as gods. Here is a problem of primary importance in any attempt to adjust the claims of Shintō with those of Christianity.

This brings up the entire question of ancestor worship in Shintō. "How," asks the modern Japanese Shintoist, "can a Christian who prays to the deified spirit of Jesus logically object to the praying on the part of a Japanese to the deified spirit of a Japanese ancestor?" Or again, "If Jesus is regarded as alive in some sort of an overhead spirit world and available as an interested helper of men, then on what grounds is it legitimate to deny the availability of the spirits of Japanese ancestors as the helpers of living Japanese?" It has to be confessed that the questions are difficult to answer. Of course there are ready solutions of the problem of the relation of Christianity and ancestor worship. Christian apologists who have attempted to resolve apparent difficulties on moral, religious or metaphysical grounds there have been not a few. Jesus as a unique moral and religious personality has superior moral and religious powers and demands undivided allegiance. Of all persons who have appeared in human history Jesus alone is morally worthy of worship. On the other hand the human

spirit at best is saved into Heaven with difficulty, and at worst is a damned soul or a poor ghost not only unable to give aid to man but actually in need of human help in order to get out of purgatory. Or again, Jesus as a member of the supernatural trinitarian Godhead is alone sufficiently powerful and exalted to constitute a fit object of worship. It is not easy to see how all this represents any real solution, however. If Christianity wishes to retain a supernaturalism here it will probably have to be generous and "international" in the matter. An exclusive supernaturalism is hardly feasible under the circumstances. The solution of the problem does not seem to be along this line however. When did the original Jesus ever lay on his followers the requirement that they worship him as God? When did he demand that his followers pray to him as to the Father?

The great objection to ancestor worship is after all its futility. Aside from its commemorative aspects and its reflex influences on those who sincerely follow it what tangible values does it introduce into human life? Where is there any secure evidence of any response whatsoever from "the other side?" Here and there a Shiontoist may be found who is attempting to support his ancestral faith with psychical research and spiritualism. American and European literature in these fields finds its way onto the desk of the modern Shintoist. But until the available evidence has been made more reliable, the convincing answer to Shintō ancestor worship and to the spiritualism with which it is becoming related is their futility. Meanwhile further experimentation in psychical research and spiritualism need not be discouraged. Such lines of investigation carefully pursued may yet bring support to both Christian and Shintō hope.

Further aspects of Shintō not easily adjusted with Christian ideals can only be briefly summarized. Shintō connections with militarism are close. Shrines and ceremonies dedicated to Hachiman, the god of war, are numerous. Historical heroes commemorated and worshipped are generally those conspicuous for military prowess or for loyalty to the death on the field of battle. The modern servants of the state deified to the number of 123,894 at the Yasukuni Shrine on Kudan Hill, Tokyo, are those who have given their lives in the recent wars of the nation. There is no disagreement with the proposition that the public commemoration of such heroes is eminently fitting. Yet it is a real question if Shintō is not defeating its own best inter-

ests by an over-emphasis on loyal dying for state and ruler at the expense of a loyal living.

Finally there is the problem of the vast array of archaic impedimenta that has survived as a vital part of the religion, both on the popular and the official sides. Contemporary Shintō includes within itself fetishism, phallicism, fox worship, badger worship, snake worship, mountain worship, sun worship, moon worship, water worship, tree worship, divination, magic—to complete the list would nearly exhaust the field of primitive religion. One of the major sources of shrine revenue is the sale of charms. It is true that such elements survive luxuriantly elsewhere. Some of them are not totally absent from Christianity. Yet a fair appraisal of the Japanese situation must recognize the fact that these things account for the major part of the popular attachment to the Shintō shrines and are to a certain degree participated in by the government itself.

What can Christianity do to meet the situation just passed in review? Little enough if it brings to it merely a similar static view of human history and simply attempts to displace the myth, magic and ceremonialism of the Orient with similar materials culled from Occidental sources. Yet, as over against this, a free Christianity, by a sympathetic study of Japanese religion and by winning the friendship and the confidence of its progressive leaders, may find opportunity to place at the disposal of Shinto the best critical technique and experience of Christian scholarship, and may thus help mould Shintō into a form that is consonant with the moral and intellectual needs of modern men.

D. C. HOLTOM.

The Christian Message and Ancestors

AS I sit down put into writing a few thoughts on the subject of the Christian message and the reverence shown by the Japanese towards their ancestors, there comes back to my memory an incident that happened on the occasion of my last visit to the West. An old missionary, who had at one time been my teacher, asked me as to the impressions I had received during my tour. I enumerated some of them and I remember that among them was my disappointment that the missionary body in Japan had failed to understand the Japanese viewpoint on this matter of the right attitude to ancestors and as a result, to give the Christian lead necessary. I felt that in too many cases the young missionary after leaving college sets out East in all his zeal to tell the idol-worshipping Japanese of the true God. With such an attitude he was all too prone to see wrong in things which did not actually transgress Christianity. Doubtless such an attitude was in part due to the fact that he had come to evangelize a strange people, whose habits and customs were different from his own, and so was almost inevitable. Nevertheless I was not so sure that he wouldn't have been wiser to try and look at things more from the standpoint of Jesus Christ, who sought to fulfil rather than to destroy, and to influence with the Spirit of Christ that spirit which was wrapped up in those customs and habits. I felt, as I made my answer, that if only this attitude had been maintained, many a misunderstanding would have been avoided, and there would have been corresponding advantages seen in the work that was done.

Let me illustrate the spirit that existed in the olden days by one or two examples. In the early days Christians before being allowed to be baptized were required to get rid of their Buddhist household shrines and to burn up their ancestral tablets; they were not allowed to visit the ancestral graves lest their bowing in reverence before them should be mistaken for worship. It was an easy matter in those days to recognise a Christian's grave for it was overgrown with weeds! Such a state led to some caustic opinions about Christianity! Up to the time of their conversion Christians had observed the memorial celebrations of their dead and had had masses said on their behalf, but inasmuch as they were of Buddhist origin they were now obliged to

stop them entirely. They might do nothing for their dead; instead they were expected to shout, "Repent! repent!" to those who were alive—an attitude of mind which found little favour with the people at large.

Or to give another instance, which came to my notice in Formosa not very long ago. One of the leading Christians in one of the churches there some sixteen years ago lost a favorite daughter. As an earnest Christian, however, he had done nothing to honour his daughter's memory, and yet he was not happy over it. He went to his pastor for advice as to whether he could not do something, but the pastor had nothing to suggest. He put his case before the local pastors' meeting when five of the local clergy were present, but between them they could not offer him a solution which in any way satisfied him. Both he and his wife continued in this unhappy condition, when they happened to hear a sermon I preached on the subject, which somehow just met their case. They came to me afterwards and with tears rolling down their cheeks thanked me for what I had said. It showed that such problems can be treated in a Christian and positive manner, and not by blank negatives.

The question, however, is a more difficult one in the case of loved ones who have died without knowing the Saviour. The fact that the human heart cannot be satisfied by leaving things just as they are is a proof of the genuineness of the emotion. I myself was of course born in a Buddhist home. My father and mother both died without the knowledge of God in Christ. I have, however, been home six times since their death to hold memorial services. When I was baptized their ancestral tablets were all burnt, so there are no special tokens of remembrance which I can use. We sing a hymn together, after which I read from the Scriptures, (Romans ii) and we have some prayer. I believe that inasmuch as the soul is immortal and they died without the knowledge of God, He will, because He is love, save them in some way that I know not. I give those that have gathered together for the service the reasons for this my faith, and I tell them how I look forward to seeing my parents again in the life to come. I recount to them the various things they did when they were alive, and although I was but a child when I lost them, I say how I believe they are in God's safe keeping. We then have a simple meal together and talk about the loved ones, and those, who knew my father and mother better than I did, tell other things about them. These memories of a day that is

gone bring tears to the eyes of those who are present and touch our deepest emotions. The whole memorial service comes to have a very real significance and is full of comfort, a very different thing from the formal recitation by the Buddhist priest of the masses for the dead. Some thirty years ago my brothers and I went back for the first service; the day following we went together to the graveside and in the presence of our relatives made everything tidy and clean. An old body who was present remarked to me, "You have been a Christian a long time now. I have never been happy about the way you got rid of the ancestral tablets, but after last night's service and to-day's events, I have come to understand your true heart and I am greatly comforted. Till today I have been opposed to your religion, but I see now that it is because I did not understand it. Please forgive me." He seemed just overjoyed at what we had done.

If only we can keep these old-time festivals in a Christian way, we not only find comfort for our own souls, but we are also able at the same time to give to our non-Christian brothers a good impression of our faith and help them to get rid of the wrong impressions that they have had hitherto.

At the time of my baptism I burnt all my ancestral tablets, but as I look back today, I think my action was an unnecessary one. Those tablets were but the substitute for the picture or photograph which we use today, for that reason there is no essential reason why they should be destroyed. Or again, why may I not Christianize my household shrine, by substituting for the images of the Buddha the Cross, and thereby turn it into a Christian shrine for the commemoration of my ancestors? Such an idea is not wholly devoid of meaning.

In the West no less than in the East it is customary to keep cemeteries clean and tidy and to take flowers to lay on the graves of the loved ones. Such facts, if only they are put before us in a sympathetic way, do much to create a feeling of satisfaction.

To take another example, there are many who think that to bow one's head in reverence is the same as to offer worship. I once, indeed, heard of a lady visitor to my country who went to a women's meeting and seeing the audience all bow solemnly to the teacher and the teacher making an equally solemn bow back, remarked, "I thought that you had come to stop all this man-worship!" The lady friend replied, "Why, that's our way of shaking hands!" Fifty years ago one of the great obstacles to Christian enquirers was that they were not allowed

to do even this simple act to the deceased.

Another very live problem in this connection is that with regard to the state shrine. Are such shrines religious or not? It was a very pertinent question in the discussions that took place with regard to the late Bill of Religions. In the olden days, of course, such shrines were definitely religious. Men spoke of shrines and temples, of Shinto priests and Buddhist priests, in the same breath. Buddhism and Shintoism were the religions of Japan. But the religion, which is called Shintō today would never have been known by that name in the past. When the Meiji Government in order to encourage the worship of the gods, and reverence for ancestors and to help unify national thought, put the state shrines outside the category of religion, they deliberately placed religious Shinto under the Bureau of Religion in the Department of Education, but the state Shrines were put under the Shrine Department of the Home Office. The priests of these shrines were no longer regarded as religionists but as government officials, while the shrines themselves were no longer objects of religious faith, but were places for commemorating the heroes (kami) of the past, who had made their mark in our national history. Ever since then the Home Minister at the annual gubernatorial conference explains to those assembled the purpose of these shrines and that they are not meant in any way to transgress that freedom of religion guaranteed by the XXVIIIth, Article of our Constitution. Nevertheless when we look at the present condition of these state shrines I must confess that, whatever people may say to the contrary, they do have some religious associations. For myself I believe, however, that the way the Meiji Government handled the question is a clever one and that along the line of the principles enunciated therein the whole question of the shrines will be solved. As I said above, until recently these shrines have served the dual purpose of worship and commemoration, but the distinction is gradually being recognised, and it will be possible in future, I believe, to act without any qualms.

Of course I think that it is a mistake for people to go round and worship at shrines, but I think it very much more of a mistake for men who believe neither in God nor the immortality of the soul, to urge people to go and worship at the shrines or pay respect to ancestors or to ask the gods on the occasion of festivals for recovery from sickness simply because it has been the custom. In doing this they show that

they have no conscience, and that they really are quite indifferent to religion. For this reason we Christians who do believe in God and in immortality and in the continuity of personality must set our faces against such shallow ideas, and must instead seek to give meaning to the worship of God and to reverence for ancestors. Atheism and materialism are in their very essence opposed to all such ideas. We as Christians must teach that God does really exist, that the heroes (kami) we reverence and the God (Kami) we worship are different. In short we have a very definite mission before us. Those who declare that Christianity cannot be reconciled with our national heritage are generally men who are materialistic in outlook, and who argue from the standpoint that neither God nor the soul exists; But as a matter of fact as I have said above it is Christianity which gives meaning to these twin ideas of the worship of God and reverence for ancestors. Indeed I would say to those who associate Christianity with radical ideas and "dangerous thoughts" that on the contrary these theories spurn Christianity as the example of Russia shows only too clearly today. Christianity has nothing in common with the communism and "red" propaganda of today. For this reason I hope we Christians will not be slow to state what we do stand for and will show that the national heritage must look to Christianity for its perfecting.

In conclusion I want to say one word as to what should be the conduct of Christians at Buddhist funerals. How should they behave with regard to offering incense on such occasions, as is the usual custom? Or to take another example. What should be the attitude of a Christian Governor or Head of a District, when he is required to go in an official capacity to the state shrines? To some people the matter is a very serious problem, even though they may not say so. Some of course on account of their profession have no option in the matter, but there are those who are asked, "Isn't it rather a mistake for you as a Christian to go and worship at a shrine?" The advice, which I would give to such an one is that inasmuch as a shrine is not a religious building a man who goes there does not really go to worship. The place is not an object of faith. When an official goes there he does so in order to pay his respects, not to worship. His conscience therefore need not trouble him. In the same way with regard to the offering of incense at funerals, it is but the equivalent of the Christian custom of offering flowers; there is no need to make a big question of it. The body is worthy of honour as the temple of the Holy Ghost; the soul

should be honoured because it is immortal. To Christianity, which has a fundamental belief both in the worship of God and reverence for ancestors, is entrusted the responsibility of making the true significance of these acts clear. Indeed, instead of merely acting on the defensive saying that Christianity does not harm the national heritage it were far better that we took a more positive line and assert that it is materialism and irreligion which are the real perils to the nation and that for this reason Christianity is like a pure flower, which for the sake of the country should be cherished and not thrown away.

YASUTARO NAIDE.

The Christian Message and the Student

THE rise of the Proletariat in Japan is the most outstanding phenomenon of our generation. Consequently the various social problems in connection with it are the most vital subjects of study for the students of our colleges and universities. And so it has come about that social science has become the most popular subject of study among students at present.

This fact of the intense interest of students in the study of social science would make one naturally think that it would be very helpful to lead them to Christian thought and Christian life; but as a matter of fact it is just the opposite.

Now there are several reasons why the Japanese students of social science are not receptive to Christianity. In the first place, many leading exponents of social science in Europe are non-religious and even anti-Christian. We all know the extreme case of this in the Russian Bolsheviks with their slogan "Religion is Opium." How could our students who come under their influence and way of their thinking escape becoming extremely materialistic?

Ever since the time of the industrial revolution and the rise of the capitalistic system which created many complicated and depressive conditions of our modern society, Christianity has been vigorously challenged by the students of Marxism for the real salvation of humanity. Students being discontented with the present and seeking for the betterment of the future naturally went to Marxism for their solution. Marxian doctrine thus has become their Magna Charta; it simply captured the mind of the students and overwhelmed even the true doctrine of Christianity.

In the second place, the present system of the organization of the Christian churches and Christian institutions tends to become capitalistic, hence less attractive to the labouring and non-privileged classes of people. Take as an illustration, the great Christian institution of the Young Men's Christian Association. Its work may be directed for the welfare of the labouring classes but the institution itself can never be popular among them so long as the institution is mainly supported and controlled by the capitalistic classes. The same thing can be said of the Christian churches. Originally Christian churches in Japan were organized and supported mainly by the people

of unprivileged class. All church members were usually poor and belonged to the proletariat. But in the course of forty or fifty years past some of them have become quite rich and now belong to a capitalistic class, and many churches rely upon them chiefly for their support. Therefore unless the churches attempt to increase their membership among the Proletariat, so that the churches can support themselves without relying upon the capitalistic classes, they will for ever remain to be under the control of the Bourgeois.

And as long as the Christian Churches and Christian institutions remain under the control of capitalistic class the students naturally think that Christianity is a mere tool of the capitalistic system. They say, therefore, that ideally speaking Christianity teaches the principle of equality and love for all and is in accordance with the principles of social science, but practically speaking it is quite impotent in the face of the existing industrial system and social order of the world. Herein lies their discontent and reaction. It causes them to leave the Christian churches and Christian institutions and try to seek their solutions in a materialistic philosophy of life.

Now the question before us is, in view of these facts, how can Christianity win the mind and soul of the virile, truth-searching students of our day?

In the first place, all Christian assertions must be reasonable to the students. For instance in the presentation of the Biblical lessons the truth should never be distorted, the study of Higher Criticism should never be shunned, since students are always trying to face facts and the truth. We must prove the fallacy of the materialistic philosophy of Marxism by reason. Christianity is a religion but it is at the same time a profound philosophy of life, and herein we must win the students intellectually to right thinking.

In the second place, the Christian churches and the Christian institutions should avoid as much as possible to rely upon the minority of capitalistic class for their support; instead they should seek for a large membership among the proletariat. The Christian churches should prove not only theoretically but practically most democratic institutions of the world.

This leads us to think, in the third place, that Christian churches should become more evangelistic. And in order to become more evangelistic the deepening of the spiritual side of the churches can never be over-emphasized.

The Christian churches sometimes in the past stressed one-sided

emphasis either upon their doctrinal and ethical or mystical side, and the result was always unsatisfactory; it failed to meet the real religious cravings of the people. What the people want is the testimony of that genuine spiritual experience and which is always uplifting and the source of power. Christian churches and Christian workers should never be over-anxious about the method of their work at the expense of this deeper spiritual experience.

The presentation of the Christian message to the student in Japan in the past has never been satisfactory in this respect. Therefore, the best line of approach to the student mind so as to lead him into a personal relationship with Jesus Christ should be along somewhat a new way of presentation of Christianity. It is not enough to say that Christianity is the fulfilment of the best we had in the past; we must say that it offers a new spiritual dynamic which inevitably creates a new world about us. The student is simply craving after such a power, and we should give it in the divine life that we find in Christ and in ourselves. We must become rather the living witness of this power. In short, Jesus stated this truth, "Seek ye first the Kingdom of God and these things will be added unto you." To prove this truth in life, therefore, is the best way to lead the student to the deepening experience of his spiritual life in Jesus Christ.

DANJO EBINA.

The Christian Message and the Women's Movement

A WEALTHY Japanese woman whose daily interest does not leap the bound of her narrow observation and sympathy once remarked very casually before her caller, "Women who work for suffrage in Japan are petering out. Many movements are put on by women but it is a rare thing to have one of them carried to the finish—in fact, I do not know of any."

"Madame," answered her friend, who had no patience with this sort of sweeping generality, "There are many brave, sincere women with their big vision, indomitable courage, and warm heart fighting against evils and ignorance simply because they hope for better homes, society, and country, not only for themselves, but for others, and especially for the coming generation. They are ready to sacrifice everything for the cause they uphold. Of course, there are also many women who belong to the category you have mentioned, but is it not rather too soon for us to say that any movement, or any women in our country, who is working for a noble cause, can never succeed? All of them are still in the process, therefore, imperfect and incomplete."

"I know such and such a person," defended the hostess, "She was a leader in a certain organization and also in a club. But that organization never does anything worth while and the club itself was dissolved and she has returned to her former conservatism. Another used to write a lot on woman's causes, but now she is absolutely silent and most of the people I know are no longer enthusiastic on these questions."

"Do you read the leading periodicals?" pursued her guest. "You may not find your friends' names there; but in their place, lots of new names, names of the younger generation, fill the pages. It is a very hopeful sign to see younger women expressing themselves without any restraint on the questions in which every intelligent person ought to be interested. Some older women, who began to work for woman's causes in their younger days, are still vigorously pushing forward and co-operating harmoniously with the younger leaders. Most of their ideas and thoughts are refreshingly constructive. They reveal their resourcefulness, which leads them in the right direction for practical actions. We are proud to have many women who are already doing

wonderful work for political, educational, economic, and humanitarian causes by pen and by mouth as well as by practical work, such as in homes, schools, factories, social work, hospitals, and commercial houses."

The above conversation represents the two divided criticisms in modern Japan on the woman's movement. Which is true? There is truth on both sides. The hostess' view is right when one considers how many exponents of these causes have ceased to struggle against the current and are drifting hither and thither, making the pathway for others very dangerous. Whoever works for any cause with the idea of getting praise, fame, and self-gratification by public recognition gets weary ere long, is ready to give up at the least difficulty, and becomes bitter, cynical and pessimistic. Only those who have hope, faith, and charity for humanity can stand poverty, slander, and even persecution without any malice toward others. Their patience can carry them through to a great finish. After all, this is the secret of every reconstruction, reformation work and of all real progress. If patience is the corner stone for any construction, whether material or ethical, then hope or vision, faith and love, are the bed rocks upon which the whole structure stands. And the greatest of all is love, and God is the great source of love for He is love itself. Here is the heart throb of Christianity. Love brings joy and without spiritual joy, patience become stoic indifference, and faith changes into oriental fatalism and hope is a synonym for a fool's anaesthetic. With faith in God, God whose being is love, one is strengthened from within and can honestly say, "I can do all things through Christ who strengthens me." History is full of such testimonies and every redemptive work in the world can be traced back to its source which is Christ, God Incarnate.

If Christianity is so vitally connected with every good work, why is it that it does not attract and hold certain women leaders of present Japan more closely and strongly to it? The main reasons are as follows:

1. The Christianity presented to them is not the whole of Christianity, either too radical or too respectable.
2. Christianity is misrepresented by indifferent educationalists and popular writers.
3. Christianity, a Western religion, is unadaptable to the Orient, especially the modern Orient.

4. So-called Christians are spineless and anemic; therefore, weak in self-expression.

5. Organized churches seem to have so little contact with the vital problems of the world outside; therefore, they do not touch Japanese life vitally.

6. Christianity is not known yet.

7. Many well-known Western women leaders do not emphasize Christianity.

There is no space now for the writer to expound these given points. What concerns us most is the organized churches and individual Christians both at home and abroad who seem to have lost or are losing leadership. This is the vital point which we must think about. Why is it so? The lack of leadership implies a dearth of personality. The most striking feature in Christ's teaching is human life, the human soul; in other words, human personality. "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" This is Christ's measure of human personality. Trace the world's progress, and it leads back to some great personality; trace it and we get back to the human evaluation of Jesus Christ. The very fact that women can now be leaders of any movement is evidence of our debt to Jesus Christ who, for the first time in human history put man and woman on an equal footing and gave them dignity by calling them the children of the same household of God, the Father. His sympathy for children and women, His absolute faith in sinners and in the possibility of their future transformed life. His regard for the potentiality of each weak individual, are a constant inspiration to those who in any phase are working for the regeneration and the betterment of humanity.

"Damsel, arise!"

"Daughter, thy faith hath made thee whole."

"Go, and sin no more."

"Woman, why weepest thou?"

Many more words like these have transformed sinners into saints and cowards into heroes whose lives have enriched a miserable and poverty-stricken world. Some of the greatest sayings of Jesus recorded in the Bible are from His conversations with women. The Sermon on the Mount was given to men and women alike. "Be ye perfect as your Heavenly Father is perfect," was not given to men only.

If modern churches are important, that does not imply that the churches of all ages have been failures. No, they have produced and conserved so much genuine good that "unconscious Christianity" has permeated the lives of many individuals and has resulted in reforms, and the reconstruction of rotten society as well as of the individual. From the beginning of Christianity to the present day, evil spirits have not ceased to cry out to Christians, "Jesus, we know; Paul, we know; but who are ye?" There is some justification in that cry at present because so many modern Christians are so complacent as is pointed out by a certain critic: "Our lives are reformed on the whole, but lifeless. Our Christianity is there, but it does not shine, does not radiate." Christians need self-examination before God and the people. They are not without ambition, they want influence, they try to develop personality, and yet they are impotent. What is the cause of this impotency? Is it because they lower the standard of personality or leadership to the level of the non-Christian standard? Does personality show itself alone in self-assertion and self-realization? If that is the case, no wonder that non-Christians find nothing new and inspiring in so-called Christian leadership!

"Deny yourself, take up the Cross and follow me," is the standard which Jesus set once for all for the children of God. Or, look at another kind of modern Christian—those who keep themselves aloof from the life of the people around them in a Pharisaic attitude. They use obsolete religious traditions and prejudices as a cloak to hide their lazy, stupid, hypocritical selves.

These various attitudes of Christians inhibit any creative force, and such have naturally lost the power of leadership. The lack of strong conviction brings cheap compromise, the lack of divine vision ends in narrow exclusiveness, and the lack of spiritual communion with God saps away even the physical energy. If Christians today will avoid becoming leaders who are such, simply by the sheer strength of self-assertion and self-expression, but will see to it that they are servants in their united corporate bodies in glorifying God, the Father of lights with whom there is no variableness nor shadow of turning and from whom every good and perfect gift comes upon us, people will flock to them saying, "Show us your God."

After all, our women who are honestly trying to do worth while things are looking around to see if they can find a kindred spirit. They are baffled and discouraged. The way is long and dark and they

unconsciously or consciously are seeking for guidance, for a teacher, an expert, a superior being to whom they can give their true homage and devotion. The time is ripe for the true Gospel message, the message that love in the heart of God is creative and immortal. Even death itself cannot kill the love of God as it is shown in the Cross of Jesus.

Let us leave all theological argument here on the text of John 3:16, but look at the verse and pick out the words, "God, love, world, gave, son, not perish, everlasting life." God and the world are connected by love and, as the token of that love, the incarnate God gave his life in order to save the world as well as individuals. Is it irreverent to say that wherever, whenever this basic principle of religion is applied, the result is social betterment and human progress? What is the woman's movement if not to bring womanhood from slavery to freedom, from darkness to light, and from death to life? The conscience of a sensitive person is constantly taxed with the useless sacrifices and brutal mutilation of womanhood observable on every hand, and the cry against these evils always heralds a good movement for the redemption of society and one's country. These like-minded people come together and set to work to lift humanity out of its deplorable state. And these workers themselves will cease to be depressed and pessimistic when facing the awful condition if they really believe that God is with them and that we are His co-workers. And thus together with our Lord, they will joyously shout as they work, "My Father worketh hitherto and, therefore, I work, and I must work the works of Him that sent me while it is day." Go back to Jesus Christ and there will be only triumph and joy. Who is ready to take these joyful tidings to the women leaders of modern Japan?

MICHI KAWAI.

The Christian Message and Rural Japan

1. The Need of Rural Evangelism

SIX out of every ten families in Japan are engaged in agriculture. In North Japan the proportion is higher, and the agricultural population comprises three-fourths of the whole. In this region, therefore, even if the existing urban churches had been so thoroughly active as to have Christianized all the families of the townsfolk, they would have reached but one-fourth of the people.

Moreover, the work is so hampered by a certain difficulty that even with a view to establishing this alone upon a sure foundation the need of rural work becomes more and more apparent. Manifestly, a certain instability is characteristic of the spirit of the townsfolk. It is comparatively difficult for them to conduct their life on the basis of a fixed principle. Urban churches are subject to violent fluctuation. Their members are mostly not of the permanent resident class, but government-officials, company-employees, students of both sexes, and other transients. (There are, of course, exceptional cases.) Accordingly, just when they have at last been developed to the point of useful activity as members, they are apt to be appointed to another post, or to graduate from school, and to leave town one after another, so that the attendance is greatly decreased and the church falls into a forlorn state. So long as we deal with such transients, even though after a while new members may be won, the time must come again and again when there will be a setback. In view of this situation it is not easy to discover in an urban community a basis for an abiding church.

In rural communities and mountainous districts there is a strong tendency to hold fast the ancient customs, and evangelism cannot be suddenly successful. But if one employs an evangelistic method suited to rural conditions, and particularly if one has been leading the people from their youth up, the flame of faith slowly spreads extensively and intensively, and faith at last becomes a habit and a very persistent one. No matter how largely the cities and industrial sections may be overwhelmed by the materialistic notion that religion is of no use, the countryside in time gets to the point where it can never be shaken. It is hardly necessary to say that what we have

in mind when speaking of the habit of faith is not blind bigotry, but a well-instructed religious conscience that works constantly, unambiguously and vigorously, and is the standard that guides one through actual conflict both in social and in individual life.

To judge by history, the natural sequence in the propagation of Christianity is that it is first preached among humble, common people, becomes in them a force that cannot be dislodged, then reaches the point where the aristocracy and the government must recognize it, and at last the sovereign himself voluntarily espouses it and establishes it as the religion of the state. In Japan, too, this is true. When in the year 1549 the Jesuit missionary Francis Xavier came to Kago-shima and with two helpers engaged in evangelistic work, such families as the Omura, Arima, Shimazu and Otomo, influential in the Kyūshū of that time, professed belief as a matter of policy, desiring to obtain guns of the latest pattern. But the common people, their hearts being genuine, sincerely believed in the Lord of Heaven. Afterwards, when Toyotomi on account of the San Felipe affair prohibited this religion, or when in the era of Kwanei (1624-1643) Tokugawa enacted the drastic prohibition of that time, the lords one after another renounced their faith, but among the common people there were innumerable cases of those who absolutely would not agree to recant, and died for their faith. At Uragami on the north side of Nagasaki is a village that endured repeated prohibitions, even up to the Restoration of Meiji, and to-day splendidly maintains its ancient faith. Learning from the above examples we must say that a religion is strong in the degree that it is rooted among the plebeian classes, that is, among the masses. In view of this we may infer how necessary, how urgent, is evangelistic work in the rural communities and mountainous districts of Japan to-day.

2. The Present State of Rural Youth and Their Psychology.

When we speak of rural youth we have in mind mainly persons of between 13 or 14 and 30 years of age who have not reached the point of graduating from a middle school. It is not that in our evangelistic work we do not wish to deal with any others than these; but the great majority of those with whom we have to do are of the group just defined. Now if we inquire into the facts as to the education these have received, we find that in every hundred between the ages of six and fourteen, 97 or 98 have been to the common school,

and furthermore that of these 86 or 87 have finished the compulsory education course. Of those who have finished this compulsory course 15 per cent. have entered schools of the middle grade, and 30 per cent. the higher elementary schools. Furthermore, in recent years the government has been taking in hand those who have finished the compulsory course, and the graduates of the higher elementary schools, besides those who have quit pursuing their studies in elementary or middle schools; and, gathering them into civic schools, has been giving them two or four years of supplementary education. Besides, in the case of young men between eighteen and twenty, under the name of the training of the youth, there is practiced a concerted drill of mind and body, and discipline in the rudiments that have to do with national defense.

The rural youth, going through a course such as we have described, are made to acquire a variety of learning and information. If it be asked what manner of moral and spiritual education pervades all this, the reply is that from the point of view of nationalism they are taught the principle of loyal and filial duty which is the ideal of the Japanese people, and on this basis the chief points of social and international morality. But if we attentively inspect the result of this education, there are many features that must be pronounced defects. With regard to the important matter of spiritual education, we may sum up the chief points as follows:

Let us look at the matter from the side of the teacher. In the elementary, supplementary and middle schools nearly all the teachers are graduates of local normal schools or of higher normal schools. To these are added a few military men in active service or of the first or the second reserve. They have recently come to appreciate the liberal education that respects individuality and to appreciate co-operation with the families of their pupils. But what constitutes the root and stem of their educational method is as it has ever been, and does not rise above the bureaucratic, dictatorial, coercive and peremptory style. Especially in the education of young men and women from the age of leaving the elementary schools, whether in schools of supplementary or of the middle grade, this tendency is gradually becoming more pronounced. Accordingly, it is becoming an education unsuited to the young, who are sentimental, long for freedom, and have gradually been aroused to the deep claims of their personality. Again, there are not a few persons of both sexes who in the season of their

youth have come by a psychological process to recognize the soul's claim of belief in, and reliance upon, the Reality that is above mankind. In response to this most of the teachers of to-day do not have the knowledge or the power to give suitable guidance. On the contrary, eight or nine times out of ten, the germ of religion has no chance at all of developing satisfactorily, being trampled and crushed by advanced scientific education or by uncomprehending teachers. The most important qualification of one who would educate the children and youth of this age is the spirit of love that springs from faith. Given this spirit, education that appreciates individuality and is in touch with the peculiar claims of various souls becomes possible. As a result one can foster in the youth and children taught a disposition that is spontaneous, obedient, and will perseveringly and gladly be faithful to the business in hand. But when under teachers such as we have at present, a bureaucratic and dictatorial type of education is practised, the feelings of children and youth have come to be estranged from their schools and teachers. Everywhere at present it is observable that at supplementary schools and training places for young men the attendance is poor, and gradually the number of those who keep aloof is increasing.

In the next place, apart from the regular education described above, what other influences affect rural youth? There are three important kinds. One consists of regular or special meetings of the Young Men's Association (*Seinendan*) or the Girls' Association (*Shojokwai*), and of lectures or courses under the auspices of the township; the second is the influence of the family; the third, the things to be seen in society at large, performances, newspapers, magazines and the like.

What kind of work is done by the organized meetings of the young men and the young women? Taking a township as a unit an association is organized, and under it branches are formed in the units made by villages or groups of villages. Every branch has meetings occasionally and under the direction of the management, consisting of elected officers, practices oratory and debate, or co-operative agriculture, service or labour. About two or three times a year the branches come together in a general assembly of the whole association, and engage in lectures, exercises, sports and the like. In regard to the general plan of the organization of the Young Men's Association, the Government issued instructions in October, 1915, and

gradually these were carried out. About 1921 there was abundant activity, and the organization was quite prosperous. Afterwards it fell into stagnation, at present as an instrument for the culture of youth it seems to exist nominally but not really.

The meetings held under the auspices of the townships, or the agricultural associations of the townships, have to do mostly with agriculture and sericulture, though there are also those that deal with spiritual and ethical problems, under the name of fostering national resources, of reform of morals, or encouragement of thrift. But after all it is permissible to say that these are instructions from the lips only, and nothing more than interesting chatter which yields no power whatever to reach the deeps in the hearts of the youth. For the influential persons, the officials, teachers and the like, who have become leaders in the townships of today, have for the most part no grasp whatever of ideals or principles. For example, it often happens that at the request of superior officials they hold a lecture-meeting to set forth the purport of thrift and economy; and when it is over, under the name of showing appreciation to the officials in attendance, they hold a banquet, pass the liquor-cups about and call in the dancing-girls. Of the cabinets that rise one after another, there has not been one that does not as an item of its policy hoist the standard of administrative retrenchment, but all the way down to the prefectural offices and the townships there is no attaining of the power to retrench. As always hitherto, these bad customs are practised. Words cannot express what poison such abuses inject into the characters of the growing youth, henceforth shaping their conduct by what they observe. Considering the future of our country it is truly a phenomenon to be deplored.

What is the state of the youth in relation to the family? A family in which the parents are both living, or, in case one is missing or both are gone, considerate relatives gives supervision and support, exerts upon the youth an influence for good far surpassing that of any other association, or of society at large. In a word, it may be said that the credit of checking the perversion or corruption of the character of Japanese children and youth belongs to the parents and relatives of the family. That is because parents and relatives love them from their heart and have an intense desire to keep them by all means from bad habits and for the future have them advance and succeed splendidly in the world. But parents' love sometimes descends to

expediency, and not seldom errs with regard to the question of what is most important for the future of their children. Of such sort is the foolish striving to leave material property to them, or trying to have them excel in the art of making money, or ardently desiring that they be promoted in official position. If one truly loves his sons, first of all he should wish them to become real men, of personal worth, and lead them so as to live with a pure mind and in the faith that goes with this. It is a regrettable fact that the thoughts of worldly parents do not reach so far.

Next we have the things to be seen in society at large, performances, newspapers, magazines, and what not. These from the viewpoint of spiritual education are not necessarily bad, but in them good and evil are mixed, and there is no unity, so that, while they may be of some use as imparting knowledge, they are not especially edifying. To be sure, of late the authorities have very properly been regulating theatres, cinemas and publications, and have not been allowing performances or issues that might injure public morals, so that there are few that are a direct way questionable with regard to moral culture. But since the characters and motives of the parties that run these things are for gain first and last, and are not what they ought to be, when we strike the balance between good and evil influences, the evil seem to prevail. Moreover, since supervision and guidance are insufficient, our modern youth, though affected by the above considerations, are apt to be carried off into evil ways.

Besides, young men and young women at the Feast of Lanterns (*Bon*), New Year's and other religious festivals engage in various amusements, exercises and sight-seeing, but there is in these nothing so particularly edifying as to deserve mention. The fact is rather that the youth are being imbued with injurious, effete customs.

Here, by the way, we add a consideration that is the cause of great distress to our present rural youth. It is the exhaustion and general economic depression of rural communities. To begin with, Japan's whole area is but 260,000 square miles. Of this the cultivated area is but 13½%. Disproportionately, the population has now come to number 80,000,000. That which is the foundation of rural economics, the average per-capita amount of land, is becoming more and more restricted. The houses that have less than 7½ acres (3 *chōbu*) each include 95% of all. Of these 49% are small owners, having less than 1¼ acres each. Averaging the large and the small,

there are not quite two acres for each. If we compare this with conditions abroad, we find that in Belgium the ordinary farm is from 12½ to 25 acres; in England about the same; in America even a small farmer has 125, while there are not a few large ones cultivating from 625 up. A Japanese farmer with the income from such a small area as stated above must supply clothing, shelter and food, and all the rest of the means needed, for a large number of people. So in the natural course of things he sinks into a state of exhaustion. In addition the weakness of the Japanese farmer on the theoretical side is his deficiency in the utilization of resources and in managerial ability. Even though his produce is small, if he took great pains in preparing it for market, and by co-operative and other schemes arranged to sell it at the proper current price, he might not get into such a deplorable condition; but this has not yet come about. As for the rural youth growing up in an atmosphere like this, one may infer to what kind of mental outlook they are brought. Whatever may be said of the sons of the class of owners possessing over 25 acres each, in the case of the great majority—the sons of houses that own less or none—it is quite natural that as they observe the condition of their fathers their nerves should be tormented to an extreme degree by the problem of making a living, their hearts should be joyless and the attitude of composure should be a thing of the past. Then as things gradually go from bad to worse, there is no more aspiration to determine a fundamental plan of life, or an ideal of any kind, and they are foolishly engrossed in immediate gain or loss, and come to struggle despondently for success on a small scale.

In the country nowadays even small success is difficult. So one after another they go to the great cities and swell the number of those who work as clerks or labourers in mercantile or industrial concerns. Of those gathered in the cities there are few who can achieve such material success as they crave. In the midst of hurry and worry most of them are living unsatisfying lives. While doing so they get on in years and unawares are overwhelmed by the traditions of vulgar people, their characters are petrified and their mental development is arrested. It is just among people of this type that we find so many in whom the commanding compass-needle of conscience is markedly sluggish and feeble, so that they unhesitatingly become addicted to low vanity and the pursuit of pleasure, until at last life has nothing more for them. This is actually the dreadful

trend of the youth of the present age rushing on to their doom like a flood.

3. The Necessary Qualifications of a Rural Evangelist.

By rural evangelist we do not mean one institutionally appointed a minister or a licentiate. The points we are about to discuss, since they have to do only with rural evangelism through literature and by correspondence, are the desirable attainments of one who works at this business, and the matters to which he should pay attention.

It goes without saying that evangelism is a witness to the fact that one believes, that is, to the grace by which one is saved. It is impelled by the motive of love that would give all one's brothers in the whole world a share in this joy. Accordingly, evangelism never arises where there is not this undoubted faith. If one foolishly undertakes evangelism apart from the motive based on faith, such a thing will never convert an individual or form a strong organization. Therefore the evangelist, as explained my Thomas à Kempis, in the "Imitation of Christ," should commune with Christ and concentrate and fortify his faith; should be clearly conscious of the mission assigned him by God, and with a view to realizing this mission in actuality resolve to work by a plan that has the quality of eternity. It is particularly true of rural evangelism that if one quits three or four years after first beginning it he will never see the least result of it. It is dropping the seed of faith in the hearts of the hearers, cultivating it, causing it to flourish, destroying old habits and forming new manners and customs that is needed. Naturally this requires very great pains and a very long time.

Let us state the items necessary to a rural evangelist: (1) He needs familiarity with the conditions of rural youth and their psychology.

(2) He should have knowledge of the work being done by these youth in the way of agriculture, merchandising or manual industry. If possible, it is desirable that he should acquire an education superior to theirs in regard to these matters, and should have the knowledge and ability to enable him on occasion to direct and stimulate them from this side.

(3) He should have a healthy body and strength to travel freely about the country.

(4) He should have renounced all ambition to go to the city and take a prominent position in the ecclesiastical world. He should, with all prudence and circumspection, consistently have the mind that was in Jesus, and be the kind of man that takes an unknown raw youth, makes a friend of him, likes him, loves him.

(5) He should know the facts in regard to the bodies and minds of the young, their ailments and anxieties, and should be a man competent to become adviser and comforter to them.

(6) He needs a talent for constant study and inquiry as to what books the young are reading, what their interests and what their personal problems are.

(7) He should have studied the forms of religion hitherto extant in rural communities, the traditions, and what is really in them.

4. Literary Evangelistic Method for Rural Communities.

This is evangelistic effort, both public and private, through newspapers and magazines, and through personal letters, aimed at rural communities and mountainous districts which are not reached directly by the evangelistic forces of the churches. In this, broadly speaking, there are the following elements:

(1) Use newspapers, both the local ones and those of national influence. By previous agreement with the management of an influential newspaper, whether published once a day or in morning and evening editions, insert written sermons every Sunday or on some other specified day, and, besides, occasional advertisements of evangelistic character. In regard to the written sermons that should appear in the column reserved for the purpose, one must constantly study and plan both contents and style. In general, the prime essential is that the composition be easy to understand and interesting. So far as the contents are concerned, it is needful to contrive that the following items may appeal to the hearts of the young:

(a) Guide them by showing them plainly and clearly from the Christian point of view the solution of the questions that they regard as their problem;—for instance, the way to success, the clue to advancement, the means of recreation, the relations between the sexes.

(b) Publish for their reading reviews of the problems of the day, national, local or international, showing how they appear to the Christian mind.

(c) Insert articles that criticise the present state of rural youth, cause them to be doubtful about their attitude of self-assertion, and provoke the spirit of enquiry.

(d) Interesting discussions and narratives with illustrative incidents taken from the world of nature and the social usages which rural youth have always before their eyes.

While presenting publicly such aspects as these, cause readers who approve the tenor of the writings to make formal application as enquirers; then ascertain their practical needs, and give them suitable guidance.

(2) An evangelistic organization might do better than insert in a parasitic way sermons and advertisements in newspapers run by others; it should maintain and publish a proper newspaper of its own, and edit the news, editorials and so forth in accordance with the Christian ideal. Of course, in order to extend the circulation widely among families and individuals that are not yet Christian, the make-up should be not just like that of specifically Christian newspapers and magazines, but should be hardly distinguishable from the worldly newspapers except that in the editorials on the problems presented by all sorts of current events the criticisms and recommendations would be based specifically on the Christian ideal. There should often appear in this paper illustrated evangelistic advertisements occupying generous space in the best positions; and where the spirit of religious enquiry has been aroused, the personality and needs of the enquirer should be studied and appropriate guidance given. Up to the present time this method has not yet been tried by any one in Japan, but it is not necessary to say that it would prove most effective.

(3) Publish correspondence-courses, magazines, pamphlets. To speak first of magazines, those published for our specific purpose should in form and contents be adapted to rural communities, and besides sermons, biblical expositions and reviews of current events, columns should be set apart for agriculture, science and literature; also there is need of printing essays and studies by enquirers and believers and affording those of every locality opportunity for mutual intercourse. In regard to the maintenance, from a practical point of view various equipment becomes necessary, but we will omit the discussion of this.

There are two kinds of pamphlets, those given to persons who have never heard Christian teaching, and those needed by persons

who, though they have at one time or another heard Christian and other religious teaching, have not yet developed clear faith. For the former we need something devised to consider from the Christian point of view the problems that distress our present rural youth,—the matters which they regard as urgent,—to state the solution clearly and interestingly, to comfort them and to arouse in them the spirit of enquiry. With this in view, now and then as need arises, persons who are expert along this line should be asked to write pamphlets for publication. As for the second class, one should study from various angles just why, though they have heard the teaching once before, they have not sufficiently advanced in faith; and in certain cases, one should set forth the doctrine and the ethic of Christ in such a way that the enquirer with whom one is dealing may do away with his previously cherished principle and faith, and be converted, and that he may clearly understand that this only is the right course. Further, in producing pamphlets one should pay attention to the point whether they are for children, for youth, for the more mature, or for the one sex or the other.

(4) Urge circulation of Christian books. Assembling various books having to do with Christianity, publish separately a list giving a brief introduction to the contents of each, advertise the library in the various communities and for a small fee have people peruse them in turn. The points that need attention in this connection are the selection of the books and the problem of assigning books to meet the needs of the several borrowers. And it may be necessary from time to time to give clear answers to questions resulting from the perusal.

(5) Publish and sell reading matter and books needed by rural communities, and insert in them suitable evangelistic material. Publish such as may be found to be in demand,—suitable books on agriculture, sericulture, hygiene, pictures, photographs, etc. Insert in prominent places evangelistic appeals and relevant texts and mottoes, sell them at low prices, and along with these distribute scriptures and hymnals.

(6) Use rural evangelistic posters, exhibiting texts and pictures that are refined and significant, making the posters as substantial as possible. Send these out and have them hung in suitable places everywhere. Change and renew them now and then. Being before the eyes a long while, if they suit the taste of rural communities and present

motatoes that awaken response in the young, their influence may be very great indeed.

(7) In regard to personal letters, one should know as minutely as possible the opinions and circumstances of the recipient, sympathize with him, and then write tactfully, promoting faith and replying to questions. This is a method that has been much used by the missionaries of all ages from Paul down, and the influence on the recipients is great beyond our imagining.

We have specified seven elements of importance in rural literary evangelism.* There are others besides these, but as outstanding points these may suffice. In practice they should not be exercised in a disconnected way. It is needful to try to have them reinforce each other organically, and unite them into one system. Again, on occasion one or another should be stressed while the others are kept in the background, the worker constantly observing the constituency and the situation and taking pains to modify his operations accordingly.

5. Relations with Other Literary Evangelistic Agencies and with the Churches.

Recently there have arisen in various quarters numerous agencies that are using the literary method to reach out into rural parts. It is a very important problem to determine just what mutual relationships between them may be most advantageous. According to our observation, while there is no distinction between the agencies in the various localities in regard to their fundamental purpose of disseminating the Gospel of Jesus Christ widely through all parts of the country, yet in the circumstances that led to the establishment of these agencies, or in the beliefs and customs of the denominations that have a part in them, there are various peculiarities that make it impossible offhand to bring them into one united organization. But we should constitute a league or association, gather representatives of the various agencies from time to time, exchange evangelistic experiences, study and discuss more suitable evangelistic methods, determine the enterprises to be conducted in co-operation, exchange publications, divide the whole territory, become severally responsible for the divisions, and go on to

*The author's own specialty is correspondence-courses. By this means he has successfully conducted several hundred remote rural residents through the Bible. He refrains from discussing this, probably because he knows too much to be brought within the scope of this article.—TRANSLATOR.

set up some establishment to train persons for the work of literary evangelism. It is important that the agencies avoid all conflict between their various types of faith, and to the extent that their purpose is identical act in concert and render mutual assistance.

What should be their attitude toward the Churches? An agency for literary evangelism fulfils its proper function when it commits and entrusts to the Churches the training of the enquirers who make application. Every sound believer must belong to the Church, take part in worship at proper stated intervals and engage in social activity. Usually an individual or a small group of like-minded friends standing alone in a rural section without a pastor does not develop a strong, lively faith. For this reason, if for no other, a literary evangelistic agency should try by all means to maintain an intimate alliance with local churches and endeavour to introduce all enquirers to them.

On the side of the Churches, too, there should be a readiness to affiliate with the literary evangelistic agencies, to define the fields for which they care, and take the responsibility for leading the enquirers that arise as a result of the work of literary evangelism.

As for enquirers in regions far distant from the Churches, it is necessary that the instructors, whether native or foreign, connected with the literary, evangelistic agencies should take charge of their several fields, should regularly lead the enquirers by means of correspondence-courses, periodicals and also, at least twice a year, go about the circuits and visit the enquirers.

Finally, the most important matter in regard to the affiliation of the churches and agencies is that they renounce all selfishness. Whatever may be said of conflict between religious sects on matters of faith, when we are so moved by partisan, sentimental, egotistical considerations as to do evangelistic work in an arbitrary way, we have wantonly caused rural youth to stumble. Against this evil we must insistently be on our guard.

SHINICHI TSUKADA.

Japanese Educationalists and Religion

ON the 22nd of May last, a general meeting of elementary school mistresses from all parts of Japan was held in Kobe, at which the Imperial Education Society introduced a bill dealing with plans for the cultivation of fundamental religious belief in children of elementary school age.

The gist of the explanatory statement was as follows:

"Reflection shows us that there is an Absolute Infinite Power which indwells each individual mind. This Power is realised as a great ideal, which has a subjective existence for each mind and is also apprehended objectively through some kind of symbol. We are, therefore, able to acknowledge the absolute existence of Gods (Kami) and Buddhas (Hotoke) since we have at last a mind to believe in them. In short, religion is nothing less than the union of a finite self with an infinite reality. The ultimate aim of human life appears to be true happiness—a happiness which consists in realising the union of the true, the good and the beautiful, in absolute form. Self perfection can therefore only be attained through religious belief.

"It is one of the fundamental aims of education to implant a germ of such belief in the child's mind and further to foster its growth adequately. One great defect in our present system of education is the entire neglect of this matter.

"The tendency for the separation of religion and education in Japan has given rise to the mistaken idea that it is harmful to cultivate any form of religious belief in the minds of school children. But that is not really prohibited by our national institutions.

"The cultivation of fundamental religious beliefs is quite different from so-called religious education.

"We, therefore, introduce this bill which seeks to find the best plan for dealing with this important problem, hoping to make some contribution towards the progress and development of education in this country."

After a short discussion as to the distinction between religious belief and morality, the bill was referred to a committee of investigation. At the first reading on the following day, the chairwoman of the committee reported as follows:

Recommendations with regard to**I Personal Influence**

The acceptance of religious belief on the part of the teachers themselves.

II Organization of School Life with regard to the guidance and development of religious faith among the children.

- (a) The establishment of personal contact on the part of the children (1) directly with grandparents, parents, teachers, seniors, great men, religious leaders;
(2) indirectly with ancestors, ruins, portraits, picture scrolls.
- (b) The guidance and training of religious sentiment in children.
- (c) The need for special attention to religious material for instruction.
- (d) The recommendation of religious material for extra reading.
- (e) The cultivation and democratization of self government among the children.
- (f) Training of the children in gratitude and service.
- (g) The need for making the children intimate with nature and giving them a grasp of universal truth.
- (h) Contact between the school and the homes of the children and their religious teachers.
- (i) The observance of religious celebrations in our national life.
- (j) The religious education of the children through incidental happenings in school or in public life.

III Important points with regard to the cultivation of the child's religious belief while in school.

- (a) That the teacher should maintain an impartial attitude towards religious sects and should not adhere to any of the present forms of religion.
- (b) That she should study the religious consciousness of the children.
- (c) That she should teach and guide the children very carefully when they begin to be conscious of belief and should lead them to a true religious faith, not to a blind belief.

Although several contrary views were expressed with regard to the above report, it passed the second and third readings and was accepted finally in the original form.

One special feature of the discussion was that all the delegates appeared keenly interested in the topic since their experience has awakened them to perceive the defects of the present system, which lays too much stress upon mental training and moral education and also excludes any basal form of religious belief.

The Japanese constitution guarantees freedom of religious belief and no state religion is or will be established owing to the unavoidable condition of religion in the country.

Such being the case, it is quite natural that this explanatory statement is full of pantheistic ideas, and that the resolutions, though full of long words and eloquent phrases, are not clear in places and are also partly impracticable.

Yet it is extremely delightful to learn that such a proposal has been made and was discussed so earnestly by all present. Up to this time, most Japanese school teachers seemed never to think of the indispensability of religious belief in the moral training of children, on the principle that education should be entirely separated from religion.

Strange to say, many educationalists have held the biased view that any religious belief if introduced into our educational system would be contrary to the purport of the Imperial Rescript on education.

It is plain that our educational views have developed with the times, and we may hope to see some practical improvement in our present educational system as a result of the above mentioned resolutions.

M. N. TSURUNO.

The N.C.C. Evangelistic Campaign in Tokyo— An Appraisal

THE committee of forty which planned and engineered the Tokyo Showa Memorial Evangelistic Campaign endeavoured to rally the Christian forces of the capital around four features: a "retreat" for Christians, mass meetings for special groups, city-wide tract distribution, and day and night street preaching.

The three nights "retreat" evidenced a vital interest in the deeper and broader aspects of the Christian life. The attendance registered 700. The spiritual tides ran high. Dr. Sato, the scientist, and Rev. T. Hori of Hawaii mightily stirred the souls of their hearers.

Mr. Hori was fresh from the epoch-making awakening which under his leadership had swept through the student body of Doshisha University. In words aflame he told the story of how hard-headed professors and hundreds of high-hearted students had answered the challenge of the Christ.

The mass meetings for working people, for women, for young business men, and for students were held in the largest halls which Tokyo can provide and in sections where their classes predominate.

From the standpoint of attendance, these meetings fell far short of the mark which had been set. These meetings did not challenge the masses. They drew evidently only those previously more or less interested. From this angle they were well worth while.

The plan to broadcast one million tracts had to be modified because of the lack of funds. However, 250,000 tracts were put out through individual distribution. This tract evangelism was unique in that these printed pages carried to multitudes the heart utterance and soul experience of one hundred different Tokyo Christians of every group and class. This was one of the most effective features of the campaign.

The street preaching was concentrated in ten strategic centres. One hundred speakers representing every phase of the Christian community participated in this effort to take the gospel to the places where the masses move. During a week's time, some times in the afternoons and every evening from six until nine o'clock, a vast number of people turned aside to listen to the messages of these way-side evangelists.

Another phase of the outdoor programme of the campaign was a service of song in the open air theatre at Hibiya Park. This attracted an audience of a thousand people.

A frank appraisal of this evangelistic effort must face the fact that it did not make the vital impact upon the city's life which its promoter's had hoped. A study of the reasons why it failed to reach higher levels and wider circles reveals some instructive facts.

The campaign was launched in an atmosphere of crisis and panic. A financial flurry was sweeping across the nation. Bank runs and bank failures were the order of the day. A psychology of fear and uncertainty had the people in its grip. They were in no mood to meditate or to look at life in the large.

Pastors are good leaders but poor followers. In places of prominence they are alert and active. As followers, however, they are tempted to become inactive spectators. In setting up the organization for the campaign, a pastor was elected chairman but important tasks were assigned to laymen. Moreover, laymen and non-churchmen took a prominent place on the speaking programme. The result was that in spite of the fact that the campaign was the child of the Tokyo Ministerial Association, many pastors seemed to feel that it was not their movement and many failed to pour into it sustained interest and real heart passion. There were, however, pastors who were whole-souledly back of the effort from its very inception to its close.

A campaign which is not centered in the churches will not secure their united and whole-souled support. With a view to getting the gospel across to the unreached masses, the meetings were held in public auditoriums. This cut the direct contact with the churches and blocked the way for the campaign to work its way into the consciousness and hearts of the churches of the city. Evidently, the churches are so centred in their own immediate life and work that evangelism for evangelism's sake does not make a strong appeal.

How shall we interpret the attitude of the missionaries? They were conspicuous by their absence at the "retreat" meetings and at the public mass meetings. They were not on the firing line in the street preaching campaign. At no time or place did they make their presence and power felt. As far as this particular evangelistic effort was concerned, one would scarcely know that there were any missionaries in residence in Tokyo. Does it mean that they have reached the conclusion that the indigenous church is fully capable of evan-

gelizing the teeming masses of this great metropolis? Or does it mean that the passion to evangelize has died out in our hearts?

In an age where everything is plastered with placards and bill boards, no movement can reach large success which fails to make liberal use of printer's ink and publicity. In the interests of economy the committee decided to dispense with extensive advertising. In so doing it failed to challenge both the churches and the public. Comparatively few people knew that something of supreme importance was taking place.

Some conclusions seem clear:

If a campaign of evangelism is going to capture public attention and win out against competing interests, it must put on an aggressive programme of publicity.

The church's soul is not as yet purged of self. Unless a campaign of this character magnifies the church and puts it at the heart of its plans and programme it will be left to wage its war without the church as a supporting wing.

No matter how well organized a campaign of evangelising may be or how strong the speakers which it commands, without the leadership of the pastors and the backing of the churches, it cannot develop into a movement of first importance.

In the hearts of the pastors, the missionaries, and the rank and file of the churches, the fires of evangelism are burning low.

A spiritual awakening cannot be worked up. It must come from within the life of the church. It must be spontaneous and spirit-wrought. "Not by might nor by power but by my spirit saith the Lord of hosts."

WILLIAM AXLING.

The Movement for the Abolition of Licensed Vice The Present Position

LICENSED prostitution in Japan has its roots well down in the dim and distant past. The present form of the system dates from the attempt on the part of the authorities in the time of Hideyoshi, 400 years ago, to control disease. Of course no foreigner can pretend that our western civilization is entirely clean in this respect. Yet that need not restrain us from having some part in the Abolition Movement here. For the system in this country, one of the very few survivals of the feudal age, is an anachronism in 20th Century Japan. As it is, government-licensed, segregated quarters are found at 552 places, in every prefecture in Japan with the notable exception of Gumma. The number of licensed houses in these quarters reaches 11,765 and the number of women inmates 52,512, while the number of registered "guests" in 1925 was over twenty-two million. These figures are taken from a recent number of the "Kakusei," the monthly organ of the Purity Society.

During the last five years an active campaign against this system has been waged by the Purity Society and the W.C.T.U. and results to date have been all that was expected or even more. Public opinion in every part of the country is being aroused. Impelled by the growing demand at home, and at the same time not unmindful of the eyes of the world at large, the authorities have set about the reform of the system. In May of last year the Home Department held a conference of Police officials to consider reforms. As a result of this conference orders have gone out to the various prefectural governors that the conditions obtaining in the system must be improved. To date nearly all of the prefectures have promulgated ordinances giving more freedom to the women and putting hitherto unheard-of restrictions on the keepers. A recent newspaper in this prefecture carried an article outlining these reforms, the more important of which are as follows: (1). The term of contract to be limited to five years. (2). It is to be made easier for the women to cease their occupation at will. (3). A stricter police inspection of the accounts between the keepers and the women is to be made, and at regular intervals. (4). The girls to be given more freedom to go outside the segregated quarters,

with the proviso that if the keeper considers an escort necessary he is to bear the expense. (5) Cases of cruelty to be severely dealt with.

Another indication of the attitude of the government is to be found in the fact that Japanese prostitutes on the mainland of Asia are being ordered home. A very few years ago it was a standing reproach to Japan that thousands of Japanese women were plying this trade in every port from Siberia to Singapore, and even up into the interior. But of late the government has been recalling these women until now, the writer is informed, the Maritime Province of Siberia on the one hand, and the port of Singapore on the other are practically cleared. Those in China ports are being ordered home as soon as discovered.

The newspapers of the country are, for the most part, quite definitely in favour of abolition; the attitude of the two large dailies in Osaka, in particular, has been of a high order. In a recent article the editor of the Asahi argues from the broad standpoint of humanity and also because of the bad effect the system has on the honour of Japan and its harmful influence on the moral sentiment of the nation in general. He goes on: "The authorities being of the opinion that immediate abolition is impracticable have mapped out a plan for the steady improvement of the system looking to abolition in the future. This is merely a makeshift and contains a fundamental error, because the maintenance of the system becomes a premise to its improvement. This amounts to official permission to the shameful contradiction in the system itself and that under the patronage of the state..... "Rather transactions in chastity must be rigorously prevented under whatever circumstances."

A Tokyo paper had the following: "The government has started with the idea of improving the licensed system and making it more humane, but since its abolition is being so widely demanded there is likelihood of that being granted in the not-far-distant future. Keepers will do well to proceed on this supposition. Some keepers are even now freeing their girls. Besides this the number of girls asking for their freedom has very largely increased, so much so that the Home Minister has directed the police to form plans for the assistance of these ex-prostitutes so that a serious social problem may be avoided."

The brothel-keepers themselves are admitting that it is only a matter of time when their business will be abolished. But they are not giving up without a struggle. They have found it advisable to

form a national association for mutual protection and this association is said recently to have acquired a newspaper organ. This is surely indicative of the trend of the times.

A bill looking to the abolition of this traffic in five years was introduced in the Imperial Diet this year by three of the Christian members and supported by some 40 others. But because of press of other business it did not come up for consideration and vote. However, a similar bill will without doubt be presented next session and every session until passed into law. In the meanwhile the obvious plan of campaign is by petition and every other method to so arouse public opinion on the issue that the legislators will be forced to give ear. As a beginning in support of the bill this year two petitions were presented, one to the Peers and one to the Lower House, each bearing over 15,000 signatures. In these petitions every prefecture from Hokkaido to Korea and even Manchuria was represented.

With regard to the movement in Shinshu, to which reference was made in "The Japan Evangelist" two years ago, I need only say here that when this work was started four years ago, not only was there a noted lack of public conscience on the subject, but we experienced positive opposition even from the most unexpected sources. However, that first year, with no preparation, no literature and no organization we secured 1,500 signatures to our petition in two weeks. These were very largely from our 500 newspaper evangelism correspondents. Each year since that at the time of the meeting of the Prefectural Assembly, we have presented petitions, the number of signatures doubling year by year, with 6,500 in 1924, 11,000 in '25 and 22,140 last November. Besides presenting this petition, our workers, reinforced by several from the central office in Tokyo, made a very thorough canvass of the members of the Assembly. Twenty-four out of a total of forty-three signed a paper expressing approval of our request but when it came to asking that a bill be introduced giving effect to the petition no one was found willing to sponsor such a measure. This was partly due to certain political complications in Nagano last year, but also to the fact that the opposition forces made a very liberal use of funds to defeat us.

However, far from being defeated, we are already laying plans again to double the size of our petition this fall, and we are also planning to make our voice heard in a pending general election. But from the very inception of this movement we have had as our major purpose the stirring and mobilizing of public opinion, and the work in

the Assembly and among the members has been but a part of a larger whole. Before we started this definite work we found that no matter how we tried to create an interest in the matter of purity and chastity it was treated as merely an academic question, literature left in teachers' rooms and suchlike places was left untouched and absolutely no interest taken. However, once we began a mildly political movement the question assumed a different aspect, and has been debated and voted upon in Young Men's Associations, Women's Societies, mock parliaments and other debating clubs, has been preached on from a score of pulpits and for at least a month every autumn has been a common topic of fireside discussion from one end of the province to the other. Best of all, the newspapers, with a single exception, have given good support. Last fall 12 papers in all parts of the province published our articles, giving us upwards of 30 columns of space. Three branches of the Purity Society, (Kakuseikwai) have been formed and three branches of the W.C.T.U. as a direct result of this work. We estimated that last fall no less than 1,000 individuals assisted, to a greater or less extent, in the securing of the 22,000 signatures. This in itself was no mean accomplishment.

In Toyama, Ishikawa, Fukui, and Saitama Prefectures similar work has been done for the last year or two, with results much the same as outlined above. Okayama also has joined issue with the forces of evil. Enquiries have been had from as far afield as Hokkaido. And so the fight is on up and down the land. The Union of the Kakuseikwai and W.C.T.U. (with offices at the Misaki Kwai-kan, Kanda) appeal to the missionary community to assist in the campaign, especially in prefectures where as yet nothing has been done. The present is a most opportune moment to extend our line until it takes in the whole Empire. Let us "come up to the Lord, to the help of the Lord against the mighty."

"Say not the struggle nought availeth,.....

It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And but for you possess the field.

"For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back through creeks and inlets making,
Comes silent, flooding in, the main."

E. C. HENNIGAR

A New Step in Co-operation

HAVING been asked to write for The Japan Christian Quarterly something about the American Board Mission's Annual Meeting at Arima in 1927. I wish to note one action which stands out as epoch making in the history of our Mission. It is one more step on the road to complete co-operation with the Japanese church.

In 1921 the Mission entered upon an agreement with the Kumiai Body that put all of the evangelistic work of the men of the Mission, including the calling and locating of the evangelistic missionaries, under the control of the Directors of the Kumiai Body, with the addition of three Mission members to that directorate, to act in such matters as affected the missionary personnel. At that time the women evangelistic missionaries were not included and the educational and social work of the Mission was not touched by the agreement. It was considered, however, even at that time that this was only a first step toward the "ultimate integration" of the Mission work with the work of the Kumiai Body.

At last year's Mission Meeting it was felt the time had come to go further in co-operation with the Japanese Church and a "Committee of Six" was appointed to co-operate with a Committee to be appointed by the Kumiai Directors to work out and bring before the Mission some concrete scheme. It was the report of this joint committee that occupied the most of our thought and discussion at this year's meeting. The Articles of Agreement as carried out this time have still to be ratified by the Annual Meeting of the Kumiai Body this September, and after that by the American Board at Boston. If duly ratified by these responsible bodies the result of the 1927 Articles of Agreement will be practically as follows:

1. Since the American Board and the three Woman's Boards that had been co-operating with it have been merged and are doing all their work, since January 1, 1927, as one Board, namely the parent American Board, the work of the evangelistic women of our Mission will be under the control of the Kumiai Directors as that of the men has been heretofore; and the Mission representation on the joint board that controls the evangelistic work of the Mission will be increased by one member, presumably a woman.

2. The institutions of the Mission, with the exceptions to be noted hereafter, will be under the control of a Central Committee of eleven members, seven to be elected by the Mission and four by the Kumiai Body. This Central Committee will have the responsibility of appointing or dismissing the head of every institution; of approving its annual estimates for presentation to the Mission; of approving its curriculum or work programme; of planning for its general development; and of correlating the work of the several institutions under its charge. Under the Central Committee there will be an Administration Committee for each institution, this Administration Committee doing the usual work of an advisory or governing board for the institution and reporting for the approval of the Central Committee. The exceptions to be noted are:—

(a) Those institutions already incorporated as *Zaidan Hojin* or intending soon to be so incorporated.

(b) Any institution whose present controlling body is unwilling to enter this agreement (although it is not anticipated that there will be any such).

(c) The Kindergartens of the Mission, which are to come in under the Central Committee with a Supervisory Committee instead of an Administration Committee, as the scattered location of these Kindergartens and their varied connections make an Administration Committee an awkward form of control.

3. The individual members of the Mission will be called, recalled, or located by the Mission after consultation with the Kumiai Body or its representatives.

It is believed by the Mission that this step means a definite forward movement, honouring as it does the autonomy of the Japanese people and demonstrating the belief of the Mission in the fundamental principle of passing over to the Japanese people, by degrees, in sharing control, the ultimate responsibility for the Christianization of Japan.

Last October at its Annual Meeting, held in Akron, Ohio, the American Board expressed itself as intending to maintain its Missionary work in Japan without diminution. This expression was a great encouragement to both the missionaries and the Japanese workers, and at this Arima meeting a resolution brought in by the joint Committee on Co-operation, which had worked out the above plan of agreement was unanimously adopted by the Mission; "Rejoicing in the declaration of the American Board as expressed at Akron, to continue undiminished its support of the Japan Mission, we earnestly

request the Board to keep both the number of Missionaries and the amount of appropriations at least up to the present level."

C. B. DE FOREST.

National Christian Council Notes

The Aftermath of the Tango Disaster

WILLIAM AXLING

In response to the Council's appeal for funds 9,097.08 yen came in for the relief of the earthquake sufferers in the Tango district. Los Angeles Japanese sent in two splendid contributions suggesting that they be used in helping to rebuild wrecked church buildings.

Recent investigations reveal the fact that temporary relief is fairly well in hand. Two day nurseries are still being conducted under Christian relief auspices. Christian relief workers are doing considerable constructive work among the public school children at Amino. They are also carrying on an aggressive evangelistic programme.

With characteristic courage the people have set themselves to the task of rebuilding their homes and institutions. At Amino the Christians and enquirers, inspired by the initiative and leadership of an earnest Christian local official, have determined that the church must stand first in the programme of reconstruction. In spite of fearful losses they have already secured a lot and raised 500 yen in cash for a church building fund. The Council has voted to back this project with a contribution of 1000 yen.

Other Christian groups in this area are also keen on having the house of God one of the first structures to rise out of the ruin which the earthquake left in its trail. At Mineyama another band of believers has secured 800 yen toward such a project. The Council is investigating the needs and plans of the different churches which lost their plants, with a view to using the remainder of its relief funds in this field.

On June 7th and 8th, at the request of the people of the devastated district, Secretary Miyazaki held at Amino and Mineyama, respectively, two great Christian memorial services for all who lost their lives as a result of the earthquake. This gesture of sympathy and fraternal concern mightily touched the hearts of the masses of the people.

The Jerusalem Meeting

The plans for the gathering at Jerusalem are moving on apace. In a recent communication Dr. Mott says: "The importance of the Jerusalem Meeting continues to grow upon everyone who reflects upon it. It is of supreme importance that every country put its best foot forward on this occasion." In a later letter mailed from Europe he says that as a result of his recent conferences with the Christian leaders in the European area he is impressed with the rising tide of interest and the deepening conviction on the part of many that the Jerusalem gathering will be epochal in its import and influence.

Reports from China indicate that in spite of the chaotic conditions which the Christian movement faces there they have elected their full quota of twenty delegates and are planning to be fully represented at Jerusalem. The China delegation ought to have a lot of first-hand experience and a mass of new material to place at the disposal of this meeting.

The Japan delegation has suffered a serious loss in its personnel. Mr. Hatanaka, successor of Pastor Miyagawa at the great Osaka Church, has been compelled by circumstances to withdraw his name as a delegate. Moreover Dr. Bates, because of his sudden illness and hurried return to Canada, has been obliged to resign as a member of the delegation. The matter of filling these vacancies is now under consideration.

In the meantime the delegation is endeavouring to qualify itself to discharge its heavy responsibilities. In addition to personal study and investigation, arrangements have been made to have Japan's most outstanding specialists in such fields as the industrial problems, the rural problem and the problem of race, place their information at the disposal of the delegation. During June and July the delegation will spend every Friday afternoon in a round-table conference with such specialists.

Moreover questionnaires have been sent out to 1,600 Japanese Christian workers and laymen covering the questions which will be considered at Jerusalem. Replies are coming in in generous numbers. These same questionnaires would have been sent out to the missionaries had it not been for the fear of duplicating the work which the Federation of Christian Missions is at present doing in the same field in preparation for its annual meeting at Karuizawa. We are hoping that all that this organization is doing will be made available for the delegation.

Sometime in August the Japan delegation will go aside and spend some days in an effort to digest the material that has been gathered and do group thinking.

The rural problem, in its relation to Christian missions, will loom large in the discussions at Jerusalem. In view of this fact the Central Committee, which is setting up this meeting under the direction of the International Missionary Council, has decided to send a specialist in this field to the Orient to study this problem here first-hand. Dr. Brunner has been chosen for this task. He is a man who, from the Christian point of view, has for many years specialized in this area and has had a great deal of close-up contact and experience with this problem. The original plan was to have Dr. Brunner arrive in Japan the early part of August. The Council has requested that his arrival be postponed until about the 10th of September.

The Sunday School Movement

H. E. COLEMAN

MISS MEME BROCKWAY, a specialist in children's work of the Board of Religious Education of the Baptist Church, is giving two months to Japan in her one year that she is giving to this service abroad. Miss Brockway has from childhood had a keen interest in missionary work, and she was happy when the way opened for her to give one year of special work in foreign countries. She is coming under the auspices of the World's Sunday School Association, and her expenses have been provided by friends, but she is giving her services, without salary for the whole year, because of her great desire to make a contribution to the Sunday School and other religious work for children in the great world-field.

Miss Brockway is a recognized leader of Children's work in the Sunday School Movement of America. She has had the best training and experience. She has not only a knowledge of theory but has had practical success as a teacher and organizer. She is versatile as a speaker and has special ability in story telling. She has written two books, "Church Work with Juniors" and "Story-telling Lessons."

She is called to all parts of the United States to lecture at institutes and conventions. She has attended four World Sunday School Conventions.

Miss Brockway began her work at Shimonoseki at the Baiko Girls' School, going to Kokura for some lectures at the girls' school there. She stopped for one day in Hiroshima, three days in Himeji, five days in Kyoto, three days in Nagoya, and four days in Yokohama. The last ten days of the month were spent in Tokyo where two special institutes were organized for her and where she gave some special lectures at the Aoyama schools and other places. She will attend, and will be one of the main attractions at the three Summer Training Schools.

Three Training Schools for Sunday School Workers

The dates for the three training schools that will be held this year as last are as follows:

KARUIZAWA	JULY 22—29
SHIMONOSEKI	JULY 14—21
LAKE BIWA (ZESE)	JULY 20—28

The success of the new training school that was organized at Shimonoseki last year entirely justified the continuance of the school again this year. The buildings of the Baiko Girls' School make an ideal place and the use of the dormitory allows us to keep the expense down to the minimum. The programme of this school is along the same lines as the

one at Karuizawa, so that in case a teacher wants to go to Karuizawa one year and to Shimonoseki the next he can complete the two years' course.

Mr. Kitoku, the new General Secretary of the National Sunday School Association, will attend all three schools and will deliver the course of lectures on the Principles of Religious Education. Miss Brockway will also attend all three schools, giving a course of lectures in each. The Rev. Shoichi Murao, of St. Paul's College, will deliver the Bible lectures at the Karuizawa School and the Rev. S. Kumano, of Seinan Gakuin, will give the Old Testament lectures at the Shimonoseki School.

The Lake Biwa School has a very good general programme with very good talent. They are able to draw from the Doshisha, and Professor T. Katagiri is the man from there who gives the Bible lectures this year on the Old Testament. Professor Hino of the Kyoto Imperial University also gives some lectures on the Life of Paul. Professor Yokogawa of Kobe Women's College gives the lectures on Child Psychology. It will be seen, therefore, that the best talent available has been secured for all three schools.

We are expecting a fuller cooperation on the part of the Japanese denominations this year than ever before, and have suggested that the denominational institutes all be held in August. In that case the leaders who attend these longer schools can be used as group leaders, or asked to report definitely on certain lectures that they attended.

We trust that all missionaries will do all they possibly can to encourage their workers to attend some one of these training schools. Announcements have been sent out quite extensively, but if any one has been missed he can secure either English or Japanese printed matter from H. E. Coleman.

Temperance Notes

MARK R. SHAW.

**LEAGUE HOLDS ENTHUSIASTIC NATIONAL CONVENTION AT
NAGOYA; PLANS RENEWED CAMPAIGN FOR
TWENTY-FIVE YEAR LAW.**

With 136 official delegates present, representing 69 local societies, and a number of visitors, the National Temperance League held its Eighth National Convention in the Chamber of Commerce at Nagoya, on Wednesday, Thursday, and Friday, April 13-15. It was an enthusiastic convention, marked especially by a spirit of harmony and a determination to carry the movement through to victory.

A special feature was the presence of Mr. Moriyama, head of Kawaitani-mura, the dry village in Ishikawa Ken, who told very impressively the story of Kawaitani-mura's decision and progress under the dry régime.

In contrast to previous custom, when many resolutions have been passed, the convention this year decided to concentrate upon the most fundamental and vital points in its programme. Three resolutions were passed, expressing this purpose, as follows:

1. The Twenty-five Year Temperance Law represents the best public sentiment of our people. We are determined to secure its passage at the next session of the Diet.

2. Conservation through prohibition is the key to national prosperity. We will each endeavour to make our own towns or villages dry.

3. Temperance Education is our present most urgent duty. We urge the co-operation of all organizations in this programme which is essential to popularize the temperance movement.

In harmony with this resolution it was decided, on suggestion of the Otaru Temperance Society, to publish a new pamphlet teaching the poisonous effects of saké and to distribute it widely among the Young Men's Associations, and also to hold a contest for the best National Temperance League song.

Mr. Kazutaka Ito and Mr. Shozo Aoki, both of whom have been very active in the work of the League, have resigned as active directors, but, owing to their long connection with the work, they will continue as Advisers. Mr. Ito's health has not been good for several months and Mr. Aoki desires to devote himself to the work of the Aoki Reform Foundation.

Several new members of the Board of Directors were elected as follows: Mr. Aishiro Minohara of Kyushu, Mr. Sentaro Utsunomiya of Sapporo, Mr. Sampei Koyama of Komoro, Mr. Tetsuya Koide of Niigata. Mr. Kanji Koshio will continue as Acting General Secretary.

The League now includes about 185 local organizations with a total of some 36,000 members.

As Mr. Mark R. Shaw is to return to America in June, Mr. Hampei Nagao, on behalf of the National Temperance League, expressed in a few well-chosen words the gratitude and appreciation of the League to Mr. Shaw for his five years of service in Japan, during which time he has served as Adviser of the League, and presented him a complete suit of Japanese clothes. A little later Mr. Shaw returned to the platform dressed in *kimono*, and expressed his deep appreciation of the honour thus done to him and his great joy in serving with the League leaders while here.

MR. H. C. HENNIGAR TO SUCCEED MR. SHAW.

Arrangements have been made for Mr. H. C. Hennigar, of the Canadian Mission, who has been doing very valuable work for the temperance and purity movements in Shinshu, to succeed Mr. Shaw as Associate Secretary of the Methodist Church Social Welfare Committee. Mr. Hennigar will continue in his evangelistic work but plans to devote as much time as he can to this special field. From now on requests for posters, slides and other temperance materials should go to Mr. H. C. Hennigar, Matsumoto, Shinshu.

JAPAN INTERCOLLEGIATE PROHIBITION LEAGUE— ANNUAL MEETING.

The Nihon Gakusei Haishu Remmei, the Japan Intercollegiate Prohibition League, held its fourth convention on Sunday, May 15th, in the Imperial University Young Men's Buddhist Association Building, Tokyo. The student organization now has local branches in forty educational institutions, including the Imperial Universities of Tokyo, Kyoto, Sendai and Sapporo and in Waseda, Keio, Nihon and Meiji Universities, as well as many Commercial Schools and High Schools and several Christian colleges. Some sixty official delegates were present from the different schools besides many visitors. Dr. Masataro Sawayanagi, president of the Imperial Educational Association, is president of the organization.

On Saturday evening, May 14th, the Executive Committee and the General Committee, including a representative from each school, were entertained at dinner at the home of Mark R. Shaw at Aoyama Gakuin. On Sunday afternoon the sessions of the convention were held in the Y.M.C.A. hall and in the evening a public mass meeting was held in the same place, with some 500 people present. The speakers were:

Mr. G. Gustav Ramstedt, Finnish Minister to Japan, "Athletic Sports in Prohibition Finland."

Mr. Mark R. Shaw, "American Prohibition and Its Significance for Japan."

Mr. R. Ikeda, "Optimism and Pessimism in our Cultural Life."

Dr. M. Miyajima, M.P., "The Twenty-Five Year Law and the Tomorrow of the Empire."

Dr. Beiho Takashima, Buddhist Leader, "Youth and the Next Generation."

The leaders of the organization started a drive at this convention to secure the passage of the Twenty-Five Year Law at the next session of the Diet. During the coming year they propose to carry on an extensive campaign of education among the young people, especially the students, and members of the Young Men's Association, to arouse sentiment for the law.

Purity Notes

The United Campaign Against Licensed Vice

P. G. PRICE.

The vigour with which the United Campaign against Licensed Vice is being pressed by our Japanese leaders is a great inspiration. The traffickers in women are far from being asleep and are freely using their ill-gotten gains to block the movement. In spite of that, this great issue is being carried into political contests, especially in the prefectures, and candidates are being asked to pledge themselves. The movement for abolition of the present system of Government protection within the prefectures is being extended over a wider area. It is confidently expected that some new prefectures will be won during the coming autumn. To this end branch organizations are being formed in each prefecture. Missionaries may greatly help these branch organizations. At the recent grand meeting of the Movement held at the Japanese Young Men's Association at Tokyo, June 10th and 11th, the government was urged to fulfill its international obligation for the prevention of the traffic in women, and supporters were urged to refuse support to any candidate for election who would not take his stand for abolition.

The growing strength of this movement among the Japanese is seen by the fact that our Japanese leaders have already raised ¥36,513.86 of their 3 years' ¥60,000 budget. Of this, gifts from foreigners amount to ¥5,920.29. The Foreign Supporting Committee has made its objective ¥10,000, so there is yet a great deal to be done. The Committee desires to thank those who have so generously, and often with much sacrifice, contributed to the committee's appeal. Those who have not yet sent in their promises are urged to do so very soon. This is not a matter in which we can afford to grow weary. The address of the Campaign Headquarters is Misaki Kaikwan, No. 1/4 Misaki-cho, Kanda, Tokyo.

Book Reviews

EPOCHS IN BUDDHIST HISTORY; The Haskell Lectures, 1921. K. J. Saunders, University of Chicago. Price \$3.00.

Those enquirers who desire a brief and concise account of the phases through which Buddhism has passed from the time of its founder till today will be grateful to Dr. Saunders for this interesting and readable work. In a little more than two hundred pages he sets forth clearly and vividly his views about the chief facts connected with the diffusion and gradual transformation or development of Gotama's teaching. Unlike many writers he does not confine his attention to the religion of Ceylon, Burma and Siam, but fully recognizes the important part which Buddhism has played in China and Japan and the equally important changes which it has there undergone.

His treatment of his subject is partly historical and partly geographical. He begins with four chapters on the history of the faith in India. The first, headed "Rajagaha"—a title which disregards the fact that the Pitakas represent the majority of the Buddha's discourses as having been delivered at Savatthi—states his theories about Gotama's real teaching. The second relates how the Emperor Asoka made that teaching—or the form of it known in his day—the Established Church, and gives an account of the Pali Canon, which is open to criticism. For instance description of the Samyutta Nikaya as "a collection of mixed dialogues, fifty-six in number" will give the unwary reader a very inadequate idea of that voluminous work. It consists of fifty-six sections arranged according to subjects, and though the division into sutas is somewhat uncertain, there are according to M. Feer, who edited the text, 2889 sutas in all. Then comes a chapter on the Gandharan period and the rise of the Mahayana, including an analysis of "that amazing book, the Lotus of the Good Law." The survey of Indian Buddhism closes with an account of the great university of Nalanda and the philosophical systems of Nâgârjuna and Asanga, together with a description of some Mahayanist treatises, including the celebrated Awakening of Faith. The author treats the ascription of this work to Asvaghosha with merited skepticism.

The remaining four chapters deal with the past and present of Buddhism in Ceylon together with Burma and Siam, in the Far East and in Tibet. It is in these sketches, where history and description are pleasantly combined, that Dr. Saunders is at his best, and he is perhaps happiest when treating of China and Japan. His sympathies are evidently with the Mahayana. In Ceylon he sees "a people worn out by the exactions of an aristocratic and austere religion which thrived most when kings smiled on it", but he passes lightly over the strenuous doings of the Buddhist Church Militant during the middle ages in Japan. It is curious that he treats of Zen mainly as a Chinese sect, and says little

about its singular fusion with mediaeval military ideas in Japan, its prominence during the Ashikaga period and its considerable influence in modern times. Dr. Saunders has little good to say of Buddhism in Tibet. He dwells only on its grôtesque and extravagant features, but the evidence of art alone is sufficient to show that it has a good side. Though Tibetan craftsmen are too fond of depicting raging fiends, they have also shown themselves able to plan stately buildings and to represent majestic calm in their statues and paintings.

Though Dr. Saunders' book will be a welcome guide to those who are beginning the study of Buddhism, it contains a vast number of debatable propositions, especially in his "prefatory notes," an adequate criticism of which would fill a whole volume. Like many other writers he assumes that because Gotama was merely a man of exceptional genius, all stories crediting him with miraculous powers or a superhuman position must be late. But this does not follow in the East. Even in modern India Keshub Chunder Sen and Ramakrishna were regarded as more than mortals during their life-time and there is no reason to doubt that Gotama's contemporary admirers venerated him as what we should call a superhuman being. Dr. Saunders gives as the third stage in "Buddhology" the following: "The Asokan laity regard him as one of several Buddhas." But why the laity more than the clergy, and why should the idea of a series of Buddhas be late? Not only Buddhists but Jains and Brahmans had the idea of a series of supermen who appear at stated intervals. The doctrine is found in those parts of the Pitakas which seem oldest and why should not Gotama himself have believed that he was a Sammasambuddho, as tradition declares he did?

Dr. Saunders writes from the missionary standpoint, but his tolerance, sympathy and desire to appreciate all that he finds good in Buddhism are admirable. He has an eye for resemblances rather than for distinctions, and is intellectually akin to the ancient Japanese doctors who wished to promote harmony by identifying the Sun Goddess with Vairocana. Now there is much to be said for emphasising the points in which religions agree and the history of Buddhism proves that human emotion craves, if not for monotheism, at least for benevolent deities who will hear prayer and give help. The only question is whether Dr. Saunders' desire to find doctrines which are acceptable to Christians does not make him uncritical. He goes so far as to discover Theism not only in the later developments of Buddhism but in the founder's own teaching. But can Theism be a side-issue in any religion? Is it a doctrine to be occasionally hinted at, which is the most Dr. Saunders can suggest? If it is held at all, must it not be the root and the branches and the whole tree? Gotama preached for more than forty years and we have a voluminous account of his teaching—not all of the same date perhaps, but still fairly consistent. There was no motive at all to suppress theistic tenets if they existed; on the contrary Brahmanic ideas, which more and more invaded and modified the severe teaching of the founder, were distinctly theistic or pantheistic. Yet in spite of this, it is probably impossible to quote

from the Pali Tripitaka a single passage in which Gotama recommends anything which we should call worship or prayer to a Supreme Being. The omission is particularly remarkable in the Sigalovdasutta, a well-known discourse which gives full directions for the religious life of a layman, Sigâla is found worshipping the quarters of the Earth and Sky and when reproved asks how he should worship. Gotama replies in a homily which all admit to be admirable as a discourse on morality. A man should avoid sin and do his duty to his fellow-man. Instead of worshipping the points of the compass, he should protect and minister to his parents, and so on. But of worship the new code says nothing, and the omission of this word, which Sigâla had used in his question, is significant and striking.

It is doubtful, too, if any text can be cited from the Pitakas which regards theism as a permissible doctrine. Certainly the Tevijjasutta on which Dr. Saunders relies does not teach anything which can properly be called Theism, that is, the belief in a Divine Creator as held by Christians, Jews and Moslems. In this sutta Gotama is represented as instructing two young Brahmans who desire to be reborn in Brahmâ's heaven how they may attain their wish. Rites and sacrifices are of no avail; he who wishes to be reborn in that Paradise must be like Brahmâ, free from malice and anger and pure in heart. But Brahmâ is by no means the equivalent of the God of Christianity or the Supreme Spirit. He is simply an angel who as a reward for his merit in previous existences has been born in his present position as Lord of a Paradise, and whose life, though long, must come to an end. He is saintly and a Defender of the Faith but immeasurably inferior to a Buddha. So far is he from being the Creator of the world that in some very curious sutras this idea is expressly ridiculed. Neither is Brahmâ's heaven the same as Nirvana, as Dr. Saunders states. The Tevijjasutta says nothing about Nirvana and in another sutta of the Digha Nikâya (xix, 61) it is expressly stated that the discipline which leads to association with Brahmâ does not lead to Nirvana but only to rebirth in the Brahmâ-world.

All our records of early Buddhism are full of the idea that there are good spirits with happy dwelling places in which the righteous may be reborn after death, if they wish, but this is not the road to Nirvana and bliss which the Buddha recommends and these good spirits are simply glorified mortals and none of them is God in the European sense.

Even in Mahayanist Buddhism true Theism is rare, even if it is to be found anywhere. The Abhidharma Kosa, which is accepted as a textbook by all Japanese sects, expressly denies the existence of a Creator, and so does the Bodhicaryâvatâra. The denial is particularly remarkable in this latter work, because it is a manual of devotion which has not unjustly been compared with the *De Imitatione Christi*.

In one passage Dr. Saunders calls Amitâbha "semi-eternal," a term which it might be hard to define but which indicates a suspicion that Amitâbha is not exactly the same as God. But elsewhere he is less cautious and styles him the Eternal Father, for instance in a hymn which is

said to be a versified rendering of the translation of the Wasan, published in the series called the Wisdom of the East. But I am told by high authorities of the sects which worship Amitâbha that the expression is unknown in Japanese. Certainly in two cases where it is used in the Wisdom of the East, comparison with the Japanese text of the Wasan shews that it is not to be found in the original and has been introduced by the translators. Amitâbha, like other Buddhas, is styled Father but in the sense of protector not of creator and the use of a distinctly Christian expression like Eternal Father seems hardly justifiable unless it is found in the original texts.

It is a pity that the book is disfigured by so many misprints and mistakes in Sanskrit and Pali words. The spelling of Chinese words is also inconsistent, Kwanyin and Koan-cheu-yinn being used in the same sentence, though the first follows the English and the second the French system of transcription.—C. ELIOT.

BUDDHISM AND BUDDHISTS IN JAPAN; by Robert Cornell Armstrong, M. A., Ph.D. Published by the Macmillan Company, 144 pp. Price \$1.25.

Ten years ago the Board of Missionary Preparation in North America issued the first draft of a report on "the special preparation needed for missionaries appointed to present the Christian message to Buddhists." The committee of sixteen in charge of the matter was headed by President Charles T. Paul, and included such names as Gulick, Harada, Harris and Ibuka. If I am not mistaken, the report never got beyond the stage of the proof-sheets. It should have been widely published just as it was; for it was an excellent introduction to the multifarious subject with which it had to do. Two of its sentences have rung in my ears ever since it appeared. "Scarcely more than 2,000 miles separated Galilee and Kosala." Again, "Comparatively few permanent or self-perpetuating Christian communities have been won and developed among Buddhist peoples."

Apparently the Board of Missionary Preparation, after publishing admirable pamphlets on Confucianism, Hinduism and Islam, changed its mind, and started "The World's Living Religions" series. This series has been featuring Buddhism. We have had "Buddhism and Buddhists in Southern Asia," and "Buddhism and Buddhists in China." Now we have "Buddhism and Buddhists in Japan."

The plan of the series was well conceived. Hitherto the science of comparative religion has been left too exclusively to the university professors who delve into ancient documents and monuments. Their valuable work needs to be supplemented by the studies of missionaries and other sojourners abroad who are familiar with "the world's living religions."

The author, too, was well chosen. Dr. Armstrong by his previous studies has been prepared to take the measure of Japanese Buddhism with sympathetic insight, and his residence in Tokyo gives him opportunity to observe the flowering of this ancient tree at the capital. The roots of it in the rural districts are dying so fast that many a missionary in Japan can scarcely find any material for study except some picturesque customs.

The author's attitude is consistently respectful and sympathetic, certain brusque expressions to the contrary notwithstanding, such as "puerile explanations," a filthy, unsanitary practice," "to ape Christianity." These evince a friendly frankness which will hardly be taken amiss by sensible Buddhist readers.

There are three main parts in the discussion. The first is historical and descriptive. The second briefly outlines the principles of the historic sects and of the modernized, socialized, Japanese Buddhism. The third is a very fair statement of the relations between Buddhism and Christianity, the thesis being that the latter is not to destroy but to fulfill.

The chief criticism to be offered is that the perusal may give the young missionary candidate for whom the treatise is intended the impression that the whole subject is hopelessly obscure. That may be a just impression; for there is no system of thought in the world that is such an *omnium-gatherum* and so full of contradictions as this Northern Buddhism. Yet there are clues through the maze that should be emphasized in dealing with the aspiring young missionary. Pedagogical skill is not Dr. Armstrong's characteristic as a writer. In a previous book of his, intended for the young people of the churches, namely, "Progress in the Mikado's Empire," there were paragraphs that not one Christian Endeavourer in a hundred could grasp. In the present book, too, there is much that is likely to puzzle even a university man. For instance, there are several references to "device," by which is meant, no doubt, the Buddhistic notion called in Japanese *hōben*, an accommodation of the truth to the understanding of those incapable of comprehending the real thing. Conceptions of this kind, being quite unfamiliar to the English-speaking student, should be carefully explained before they are used in the discussion.

Yet one cannot refrain from expressing admiration for the scholarly reserve and balance of the author. To the initiated many a sentence indicates a wealth of learning to which nothing less than a whole chapter would do justice. The general perspective is fine.

CHRISTOPHER NOSS

THE CHRISTIAN MOVEMENT IN JAPAN AND FORMOSA, 1927.

Edited by A. Oltmans, Price Yen 3.00. Christian Literature Society.

The editor of the 1927 issue of "The Christian Movement" calls attention in his Foreword to several points which may well be noted in

a review of the book. In the first place, the publication celebrates its semi-jubilee and missionary workers in Japan may be allowed to indulge in mutual congratulations on the immense amount of information about their field provided in this way during the past twenty-five years.

It is announced that the volume appears under a new title as "The Japan Mission Year Book" with the more familiar name as sub-title; but publisher, printer and binder have conspired to emphasize the old title for still another year. The proposed new title would have been a change for the better and a more suitable description of the scope of the publication; we hope to see it adopted by all concerned in the production of the 1928 issue.

Korea is dropped from the full title and finds no place in the present issue. The editor explains how the missionaries in Korea plan a year book of their own and, with their extensive and varied activities, they should have ample material. It would be unfortunate, though, if this tended to lessen mutual interest when there is need that it should rather be strengthened. Formosa remains linked with Japan Proper and is represented by two chapters besides her contribution to statistics and directory.

In the Foreword we are told that the book comes from the committee which has charge also of the Japan Christian Quarterly. This should make for efficient co-operation and for eventual differentiation in material as between the annual and quarterly publications. The editor of the latter might well covet some of the chapters found in the year book in order to make up a thoughtful number on, say, the religious opportunity in educational work. Had these, and other material, been made over to him the Christian Movement might well have given us more of those useful accounts of the happenings of the past year which are its special responsibility.

We are further told that an attempt has been made to get the book off the press early in April so that it may be on sale at the summer conferences in North America. Alas, for disappointed hopes! the volume is published three months later than intended and the fact is eloquent of the difficulties and delays that beset the production of such a book. The delay is all the more disappointing as the attempt to publish early involved the sacrifice of the statistics for 1926. Those for 1925 are repeated but rendered more complete than they were last year. At first sight it looked as though the process of completion had produced great differences but investigation shows that these are due largely to the happy addition of figures for the Roman Catholic and Russian Orthodox Churches in the evangelistic table and for the Salvation Army in the tables of medical and other philanthropic work. In at least two cases (columns 22 and 39) considerable differences almost disappear if the columns are added up correctly.

Some striking contributions are made by Japanese writers, notably the useful account of the Religions Bill which comes, strangely enough, in the evangelistic section of the book. Criticism of the language of these contributions is disarmed by the editor's tactful remark. Would

it be equally tactful to suggest that some of the foreign contributors might have shown as much care as did their Japanese colleagues? But then we might have lost some very happy mixed metaphors which add to the interest of the book. There is one which is worth the price of the book—not, perhaps, the price we pay for our own copies but the price at which we are invited to obtain extra copies to send to our friends in the homeland.

So much for the points suggested by the editor. Taken as a whole the book follows familiar lines. First comes the general review which is extended to cover the whole of the "Taisho" Era. Next come a series of chapters dealing with separate phases of the Christian movement classified as evangelistic, educational, social, literary and juvenile. The unity of purpose is less obvious in some of the sections than in others but there are very few chapters that are neither interesting nor valuable and many are both. If there is one theme that links the chapters and sections together it is the need and the value of steady, personal dealing with those to be won for Christ, and that, surely, was His own method. There are the usual reports of the National Christian Council and the Federation of Christian Missions and the very full appendices, including the directory, which make the year book indispensable to missionary workers in Japan and in the mother countries. This year we are given a list of educational institutions which covers more than forty pages, though no details are recorded beyond name, location and chief official.

In the obituary section tribute is paid to no fewer than twenty-three workers whose names are associated with the mission field of Japan. The age at which the home-call was received is indicated in twenty cases and of these only seven failed to reach the age of seventy. An analysis reveals other remarkable figures. Thus, only four, apparently, out of the twenty-three were still on the active list of Japan missionaries and of these three died while travelling by train or steamship and one only died in Japan. Broken health rather than old age deprived this country of most of the other workers while they had still many years of life before them. Yet, lest it should be thought that Japan's share in the life service of these men and women had been small it should be noted that it works out at the extraordinarily high average of over twenty years.

The Christian Literature Society have been fortunate in their printers. The easily spaced page is a distinct improvement even though it means that the contents of the book are considerably less than those of its immediate predecessors. Misprints are to be found but the wonder is that there are not more of these when compositors are handling what is to them a foreign language.

All success to the semi-jubilee issue! It is a book that should be bought, for neither borrowing nor lending will so well advance the cause which it represents.—JOHN C. MANN.

China Today Through Chinese Eyes

Second Series

In going over the Second Series of "China Today through Chinese Eyes," one cannot but feel that the choice of writers on the subjects contained in the book has been excellent. I have read it with particular interest because of my intimate acquaintance with most of the writers of the articles which deal with problems which daily arrest our attention.

One of the writers, who recently happened to be in Japan, told me that the book was in a way stolen from them because these articles were prepared for audiences and readers in China and for a purpose quite different from that which the publisher had in view. Whether intended for the English audience or not, this book commends itself as an invaluable guiding light to the present situation which is so difficult to understand.

In his article, "The Present Political Outlook," Dr. David Yui pictures New China in a clear-cut and straightforward statement. While never failing to depict the dark and difficult side of the situation in China, he assures us that "with so many excellent qualities in the character of the Chinese people, and with their rapid awakening and acceptance of greater responsibilities for their national welfare than ever before, we may be confident that a New China is already steadily unfolding herself before us."

Mr. Thomas Tchou's description of the industrial situation in China is very informing. His intimate contact with and thorough knowledge of the labour problem give great weight to what he says. In describing the two groups of labour organizations, one ordinary and the other revolutionary, he says; "The latter type is now gaining preponderance, although outwardly little expression is discernible and it is politically allied with the Left Wing of the Kuomintang." Further he says, "There has been a great deal of publicity regarding the alleged influence of Bolshevistic Russia on the labour movement in China. This is partly due to the association of this movement with the Canton Government, which has also close contact with Soviet officials but in the main the labour movement is a Chinese movement." I hope that this last sentence still holds true today. But the readers of this book will share with me a keen desire of learning from Mr. Tchou what will become of the beautiful, time-honoured village customs, the system of the Elders, and the filial piety which have often been quoted to us as the bulwark of Chinese

solidarity against the Bolshevistic influence in China. We shall also be grateful if the writer will tell us what his idea of a "constructive and aggressive social policy and programme" would include.

In view of the present-day anti-Christian Movement, Professor Chao's essay on "Religious Thought and Life in China" must be recommended as very helpful reading. In some respects, we find an exact parallel in Japan, especially in some of those problems we faced some years ago when there was a strong reactionary movement against Christianity. His explanation regarding the anti-Christian Movement is a very timely one. Everybody will concur with what he says with reference to the indigenous development of religion and his aspiration "to Christianize and create a new community in China."

No one is more competent and able than Mr. T. Z. Koo to deal with student life in China. In the two articles written by Mr. Koo we not only learn many things about his country, but may also get valuable suggestions in helping solve similar problems in Japan. In his clear and penetrative manner, he warns us not to confuse religiosity with spirituality. Further, he cautions us against drawing an antithesis between activities and spirituality. His advice to the staffs of Christian colleges to have retreats—"not to talk over the efficiency of their rules, the standards of their curricula, etc., but to spend some time, as a staff, in finding out the deeper meaning of the spiritual purpose for which their institutions exist," is a most timely and appropriate one for our colleges in Japan.

In presenting "The Needs of the Christian Movement," Dr. Yui expressed a desire which also might well be emphasized in Japan. He says, "Christianity might occupy a different position in the minds and hearts of the Chinese people from what it does now had we a few more profound Chinese scholars among our missionary friends, who, because of their thorough grounding in Chinese culture, philosophy, ethics, history, etc., could interpret Christianity in more intelligent and elegant Chinese language, spoken and written and with a richer blending of Chinese and Western civilization as both foreground and background." I should like to add to the above the phrase "and all Christian workers" after "our missionary friends," for I feel that this is one of the needs of the Christian movement in Japan. It is very interesting to find him urgently requesting the Chinese Christian leadership not to fail to place more emphasis on Chinese studies than on anything else. I am sure that in the coming year China will show us a really indigenous Christian Movement.

In reading this book a second time, I began to think it would be of great help if there were an index in which some of the Chinese words were given in the Chinese characters and with some explanatory notes. If there is any plan of publishing a third series of this book, I should like very much to see how, in the development of the new thought movement,

old China is being moulded into the new. For instance, the testimony of those who have been converted from Confucianism, Taoism, Buddhism or any other teaching to lead Christian lives would form a wonderful record of human experience. Such records would be a great contribution to civilization, benefitting not only the West but also many countries in the East, where there are many who are eager to know about the transformation of the greatest Republic of the world into the Kingdom of God.

SOICHI SAITO.

A *GENTLEMAN IN PRISON*; by Caroline Macdonald. Cheap Edition 2/6, published by The Student Christian Movement. On sale at the Kyōbunkwan and at Maruzen's.

"A Christian apologetic of a unique and powerful kind, it is also an interesting commentary on missionary work, and throws light upon the question of the proper treatment of criminals. In its literary force as the work of an uneducated man, making all allowance for the fact that it is a translation, it illustrates the heightening effect upon human ability of an intense religious experience. Above all it is a testimony to the power of Jesus Christ to save the most degraded. It is not unworthy to set beside some of the other great prison-documents which are among the treasures of the Church of Christ."

PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Ruby Anderson, 3131 Aoki Machi, Kanagawa, Yokohama, by the 20th day of March, June, September and December respectively. Contributors will greatly oblige by drafting items in the form now in use.

BIRTHS

DOWNS. On June 20 to Rev. and Mrs. Darley Downs, A.B.M., a daughter Portia Ann.

KAREN. On April 29 to Rev. and Mrs. A. Karen, Finnish Lutheran Mission, Nagano Ken, a son, Lauri Erik.

DEATH

THOMPSON. On May 17, in Tokyo, Mrs. David Thompson, P.N., 1873-1927.

MARRIAGE

LORIMER—GRIFFIN. In April, at Shelby, North Carolina, Mr. A. I. Lorimer (formerly A.B.C.F.M.) to Miss Mary Griffin.

ARRIVALS

BRODBECK. In March, Miss Emma Brodbeck, W.A.B.F.M.S., West China Mission, to teach Shokei Jo Gakko, Sendai.

BROSE. In May, Mr. and Mrs. Daniel Brose, Evangelical Mission, China, to work in Japan. Address: 14 Yoji Dori, Nichome, Osaka.

CHAPPELL. In April, Miss Constance Chappell, W.M.S.U.C.C., from furlough to resume work in Woman's Christian College, Tokyo.

HOWARD. On March 12, Miss R. D. Howard, C.M.S., from furlough. Miss Howard will reside in Tennoji and work in Momoyama Church and Momoyama Middle School.

JACKSON. In April, Rev. J. E. Jackson and family, S.B.C., Shanghai, China. Mr. Jackson is teaching temporarily in Seinan Gakuin, Fukuoka.

LEE. In May, Miss Mabel Lee, M.E.F.B., from furlough to Sendai.

PARKER. In April, Miss Alice Parker, S.B.C., China. Miss Parker is assisting in the work in Fukuoka.

PINSENT. On March 31, Mrs. A. M. Pinsent, W.M.S.U.C.C., from furlough to Toyo Eiwa Jo Gakko, Azabu, Tokyo.

ROGERS. In April, Dr. Jesse M. Rogers and family, S.B.C., Shanghai, China. Dr. Rogers is teaching at present in Seinan Gakuin, Fukuoka.

TAYLOR. On April 26, Rev. and Mrs. W. R. O. Taylor and child, C.M.S., West China Mission, for temporary work in connection with Chinese Student Mission.

SCHWEITZER. In May, Miss Vera Schweitzer, Evangelical Mission, China, for temporary work in Japan.

TOPPING. In April, Miss Helen Topping, formerly of the Y.W.C.A., to be associated with Mr. Kagawa in work in Kobe and Osaka.

TOPPING. On May 26, Mrs. Henry Topping, formerly of the A.B.F.M.S., Mrs. Topping will make her home with her daughter. Mr. Topping is expected to arrive soon.

WELLS. On June 20, Miss Lillian A. Wells, P.N., Miss Wells is located in Yamaguchi.

DEPARTURES

ALLEN. On July, Miss Carolyn Allen, Y.W.C.A., to spend the summer at home.

AUMAN. On July 7, Rev. and Mrs. Clyde J. Auman, M.P., Nagoya, for their furlough in America.

BOULDIN. On May 26, Dr. and Mrs. G. W. Bouldin, S.B.C., on furlough. They were accompanied by Mrs. Bouldin's mother, Mrs. Jane Lee.

BRAITHWAITE. On May 20, Mr. and Mrs. George Braithwaite, Friends' Mission, for England.

COE. On June 27, Miss E. L. Coe, A.B.M., on furlough.

CONRAD. On July 9, Miss Florence Conrad, S.B.C., on furlough.

COX. On July 1, Miss A. M. Cox, C.M.S., Amagasaki, for Canada, on furlough.

DUNLOP. On July 1, Dr. J. G. Dunlop, P.N., on health leave. Address: Kingston, Ontario, Canada.

ERSKINE. On July 13, Mr. and Mrs. W. H. Erskine and family, U.C.M.S., Osaka, on furlough.

FAIRCLO. In September, 1926, Miss Nellie Fairclo, M.E.F.B., Aoyama, Tokyo, on health leave.

HENDERICKS. On June 15, Mr. and Mrs. K. C. Hendericks and family, U.C.M.S., Fukushima, on furlough.

HURD. On July 1, Miss Helen R. Hurd, W.M.S.U.C.C., to spend her summer vacation with her mother at Vernon, B. C.

IHDE. In September, 1926, Rev. and Mrs. W. A. Ihde and family, M.E.F.B., Sapporo, on account of Mr. Ihde's health.

JOHNS. On July 4, Mrs. H. W. Johns and children, M.E.F.B., for England. For the present Mr. Johns will remain at his post with the C.L.S.

KEAGEY. On July 22, Miss Margaret D. Keagey, W.M.S.U.C.C., on furlough.

LEHMAN. On June 15, Miss Lois Lehman, U.C.M.S., Akita, on furlough.

LOGAN. On July 1, Dr. and Mrs. C. A. Logan, P.S., on furlough. Dr. Logan will teach Bible in Agnes Scott College, in Decatur, Ga. during his furlough.

MARTIN. On June 12, Prof. J. V. Martin and family, M.E.F.B., via ports and Europe, on furlough. Prof. Martin intends to do some special study in London.

NEELY. On June 7, Miss Clara J. Neely, P.E., Kyoto, on furlough.

NEWLIN. On May 18, Miss Edith Newlin, Friends' Mission, on furlough.

OLDS. On June 20, Mr. and Mrs. C. B. Olds and two children, A.B.M., on furlough.

SALONEN. On May 3, Rev. and Mrs. K. E. Salonen and children, Finnish Lutheran Mission, Tokyo, for Finland on furlough.

SCHIRMER. On June 15, Miss Kathryn Schirmer, Evangelical Mission, on account of illness. Address: Holton, Kansas.

SHAW. In June, Rev. and Mrs. Mark R. Shaw and family, M.E.F.B.

SMYTHE. In June, Dr. and Mrs. Smythe, P.S., Nagoya, on account of the ill health of both.

TETLOW. On May 24, Miss Helen L. Tetlow, P.E., Kanazawa, via Europe, on furlough.

THEDE. On June 15, Mr. and Mrs. Harvey Thede, Evangelical Mission, on furlough. Address: Blue Earth, Minn.

WALSH. On February 17, Rev. and Mrs. G. J. Walsh, C.M.S., Asahigawa, for England on furlough.

WALTON. On July 1, Mrs. Murray Walton and two children, C.M.S., Tokyo, for England via Canada.

WARNER. On July 1, Rev. Paul F. Warner, M.P., to spend his summer vacation at his home.

WELTE. On June 27, Miss Jane M. Welte, P.E., Kyoto, on furlough.

WILLIAMS. On April 28, Miss A. S. Williams, C.M.S., Osaka, for England on furlough, antedated on account of mother's ill health.

ZIEMAN. On April 20, Mr. P. P. W. Ziemann, Pastor of Tokyo Union Church, on furlough. Mr. Ziemann expects to enter Yale University next fall.

RESIGNATIONS AND RETIREMENTS

DOWNS. Rev. and Mrs. A. W. Downs have resigned. Rev. Downs is pastor of the First Congregational Church at Ironton, Ohio.

MUNROE. Rev. and Mrs. Alexander Munroe have resigned. Rev. and Mrs. Munroe sailed May 25th for Vancouver, Canada, where they will reside in future.

PETERS. Miss G. S. Peters, P.N., a short-term teacher in Wilmena Jo Gakko, Osaka, sails July 23rd for Port Huron, Michigan. Miss Peters will not return to Japan.

CHANGE OF LOCATION

CARPENTER. Miss M. Carpenter from Koishikawa, Tokyo, to 10 Fukuro Machi, Suruga Dai, Kanda, Tokyo.

CROSBY. Miss Amy Crosby from Koishikawa, Tokyo, to 10 Fukuro Machi, Suruga Dai, Kanda, Tokyo.

KEEN. Miss B. M. Keen, C.M.S., from Ashiya to the Poole Girls' School, Osaka.

RIKER. Miss S. M. Riker, P.N., from Sapporo to Osaka.

TENNY. Dr. and Mrs. Charles B. Tenny, A.B.F.M.S., from Tokyo to 1327 Minami Ota Machi, Yokohama. Dr. Tenny is the new president of Kwanto Gakuin, Yokohama.

THARP. Miss Elma Tharp, A.B.F.M.S., from Koishikawa, Tokyo, to 10 Fukuro Machi, Suruga Dai, Kanda, Tokyo.

WINN. Rev. and Mrs. M. C. Winn, P.N., from Kanazawa to Osaka.

MISCELLANEOUS

METHODIST EPISCOPAL MISSION. The Mission Council of the M.E.F.B., and the two Conferences, East and West, of the Woman's Board held important meetings at Aoyama Compound during the last week in May.

BAKER. Dr. A. G. Baker, Professor of Missions in the University of Chicago spent several of the winter and spring months in first-hand study of missions in China and Japan, returning home in May.

CLEMENT. Prof. and Mrs. E. W. Clement sailed for the States May 26th. Prof. and Mrs. Clement have spent forty years in Japan and are too well known to require further mention here. They will be greatly missed in many circles. Their destination is Syracuse, N.Y. where their daughter resides and where Prof. Clement will receive medical treatment.

DIFFENDORFER. Dr. and Mrs. Diffendorfer finished a world tour of inspection of the missionary work of the Methodist Episcopal Church in June and sailed from Yokohama June 23rd.

SCUDDER. Dr. and Mrs. Doremus Scudder spent parts of May and June in Japan. Dr. Scudder was a member of the A.B.F.M.S. 1885-1889, and later was pastor of Tokyo Union Church. They sailed June 15th.

SHAW. Rev. Mark Shaw, who has returned to the States, has been engaged in special temperance propaganda and there is much great regret at his departure.

WELCH. Dr. and Mrs. Welch were in Tokyo in May attending the meetings at Aoyama.